

THE **Body Politic** 50¢

Gay Liberation Journal

No. 24 June



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Toronto

Metro NDP adopts gay rights program

Tomorrow
starts
today
NDP

The campaign for gay rights in Ontario made an important advance March 7 when the Metropolitan Toronto Area Regional Conference of the New Democratic Party voted to recommend the adoption, virtually unaltered, of the program of the Coalition for Gay Rights in Ontario (CGRO) as party policy. The Convention, composed of ten delegates from each NDP riding association in Metro Toronto, meets annually to discuss party policy.

Support in the NDP for gay rights is not new. During the September provincial election campaign, gay rights were endorsed by several members of the party's legislative caucus, including party leader Stephen Lewis (MLA for Scarborough West) and MLAs Ted Boursall (Windsor-Sandwich), Michael Cassidy (Ottawa Centre), Pat Lawlor (Lakehurst), Ross McClellan (Bellwoods) and David Warner (Scarborough Elmsmere). But the Metro Convention recommendation marks the first time that a comprehensive stance on gay rights has been introduced into the policy-making process of a major political party.

Lending further significance to these developments for gay people is the fact that the fortunes of the NDP seem to be on the rise in Ontario. In last year's election, the party increased its representation in the legislature from 20 to 38 seats and replaced the Liberal Party as the official opposition.

The gay movement established a high profile during the three days of convention activity. CGRO Coordinator Brian Mossop discussed gay rights legislation with four members of the NDP legislative caucus before an audience of Convention delegates the evening of March 5. The four were Pat Lawlor, Ross McClellan, David Warner, and Ed Ziemia (High Park).

Mossop stated afterwards: "I was very pleased with the response the presen-

tation got, at the end of the meeting, from party members in the audience."

When the Convention got fully underway the following day, a table in the lobby of the Convention site at Humber College was allocated for the distribution of literature from CGRO, the Gay Alliance Toward Equality, and The Body Politic Collective.

A workshop on the subject of gay rights attracted about 20 delegates. The workshop was included on the Convention agenda at the suggestion of a member of the NDP Metro Toronto Council who had been in touch with gay activists in the party.

Discussion in the workshop was based on the eight-point CGRO program (see box this page), which was finally adopted in its entirety. The decision of the workshop was then passed to the full Convention for ratification on the following day.

The plenary session of the Convention modified the workshop proposal in one respect. A motion passed which deleted the first part of point two of the CGRO program, dealing with the inclusion of gays on the Ontario Human Rights Commission. It was argued that to include members of every minority on the Commission would render it unwieldy. With this one change effected, the Convention then voted to recommend the rest of the CGRO demands as party policy.

The Metro Convention's recommendation will join three others in the area of gay rights already in the hands of the Resolutions Committee of the NDP Provincial Council. These include a resolution from the NDP Southwestern Ontario Regional Convention demanding a government inquiry into the dismissal of John Darnley, and two others from John Windsor-Sandwich and St. George (Toronto) riding associations supporting the inclusion of sexual orientation in the

Ontario Human Rights Code

According to gay activist John Argue, a member of the Human Rights Subcommittee of the Resolutions Committee, all the recommendations on gay rights will be consolidated into a single resolution to be presented to the Provincial Convention, the policy-making body of the NDP. The Convention will be meeting June 12-14 in Kingston.

by Ken Popert

CGRO Program

1 Amendment of the Ontario Human Rights Code to include sexual orientation in order to assure the basic civil rights of all homosexual men and women.

2 Inclusion of gay community representatives on the Human Rights Commission and amendment of the Human Rights Code to provide meaningful penalties for violators.

3 That research be conducted by the Human Rights Commission in the area of discrimination on the basis of sexual orientation, and education of the public on the results of this research.

4 An unbiased presentation of homosexuality be included in the sex education programs in Ontario, and that gay organizations be consulted to provide information and speakers for such programs.

5 Guaranteed medical coverage for gay couples under the Ontario Health Insurance Plan.

6 Equal treatment of gays in projects carried out by the Ontario Housing Corporation.

7 Introduction of a government regulation prohibiting discrimination against gays in the hiring and promotional practices of the Ontario Civil Service.

8 That homosexuality be not considered a factor in cases of child adoption and child custody.

From *Toward Equality*, a publication of the Coalition for Gay Rights in Ontario. For a free copy, write CGRO, 183 Carlton Street, Toronto, Ontario M5A 2K7 or, in Ontario consult your local organizations.

British Columbia

BC Rights Code: now you see it, now you don't

Within weeks of the precedent-setting victory of gays over The Vancouver Sun, the independence of British Columbia's Human Rights Code to protect gays has been shown once again. The Human Rights Branch of the Ministry of Labor says it cannot act on a complaint filed by the Gay Alliance Toward Equality (GATE) concerning a refusal to rent the organization office-space because the Code does not apply.

In March Maurice Flood of GATE sought office space from Gordon Latham Ltd. of 1121 Richards Street in downtown Vancouver. GATE had previously been a tenant in the same building several years before. When told who the office was for, Gordon Latham Ltd. ordered G.J. Van Boeyen said he was "sorry," but he would not rent to homosexuals. Even after being informed of the Human Rights Branch ruling which ordered The Sun to accept gay advertisements, Van Boeyen still refused.

GATE immediately organized a picket. Despite heavy rain and a cold wind, a dozen supporters marched in front of Gordon Latham Ltd. during the busy lunch period. Van Boeyen braved the elements too, in order to take photo-

graphs of the picket's participants from every conceivable angle.

At the same time, GATE submitted a complaint to the Human Rights Branch. But Director Kathleen Rutherford found the group that the Code offered no protection. Unlike sections dealing with employment and access to public services, which prohibit discrimination unless "reasonable cause" for discrimination can be shown, Section 5 prohibits discrimination in tenancy premises only with respect to the specific categories "race, religion, colour, ancestry, or place of origin."

The two Vancouver dailies and several radio stations covered the incident.

When quoted in the press, Van Boeyen had changed his story. He denied the refusal was "related to the tenants' sexual orientation, but to members' past performance as tenants." Like so many other anti-gay bigots, Van Boeyen has realized it is no longer "good form" to openly admit to homosexual discrimination.

In response, GATE chairperson Stephen Shinn pointed out: "Would a public organization embarrass itself if it knew such remarks held water? GATE's relations with Gordon Latham Ltd. during its tenancy in 1971-3 were cordial."

When asked during a radio interview to comment on the complaint, Served Attorney General Gerald Gardom dismissed the issue with contemptuous laughter.

Ironically, the Human Rights Commission in its annual report, submitted just before the incident, urged the government to bring Section 5 into line with other sections of the Code regarding the "reasonable cause" concept.

Judging from the Attorney General's response, one must doubt that such an amendment is going to come that easily.

Armed with this additional proof of discrimination, GATE will continue its five-year battle to have the term "sexual orientation" explicitly included in provincial human rights legislation.

by Robert Cook

From BCRC ruling:

"By recognizing that homosexuals exist, society is simply acknowledging that there are, in fact, people who do have, what is for them at least, a quite natural ability to relate sexually and emotionally to others of the same sex. By accepting this fact society is having regard to the preponderance of evidence and professional opinion that exists to the effect that homosexuality is not an illness or a mental disorder and that it is a predominant and permanent characteristic of a significant portion of our population — perhaps as much as 10% thereof."

For centuries most of the so-called progressive societies of the world have forced homosexuals to lead almost schizophrenic lives, denying their true nature to all but their fellows. History has documented some of the many occasions when the secret lives of such men and women have been exposed to the hatred, ridicule, contempt and indeed the complete persecution of intolerant populations and institutions of government. Motivated by fear and intolerance such societies, including our own, have proceeded on the assumption that all sufficiently harassed and persecuted the homosexual will either disappear or change his or her errant ways. Surely now, in the 1970s, our fear of the different or the unusual must be overcome by the courage and the maturity of our social fabric taken as a whole. Acceptance of people for who they are does not require that society as a whole encourage or promote homosexuality or convert those who are not naturally so inclined. To recognize the existence of the beliefs or practices of others without necessarily agreeing or sympathizing with them is a mark of a truly civilized and mature society."

"So it is that we can safely conclude that the acceptable standard of decency which we wish our society to maintain is in no way threatened or challenged by our taking it as a society, a tolerant and open approach to those homosexuals who are not breaking the law and who seek only the right to live normally in society free of fear of persecution or discrimination."

Body Politic

Gay Liberation Journal

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"The liberation of homosexuals can only be the work of homosexuals themselves."

Kurt Hiller 1921

FEATURES

Anatomy of a Sex Scandal	10
Assault on the Ivory Tower	12
The Marketing of John Damien	15
Dykes, Dancing & Politics	17
Homophobia	19
Private Parts & Public Figures (Our Image)	1

DEPARTMENTS

News	1, 3-8
Editorial/Letters	2
Flaunting It	9
Dykes	10
Trash	18
Comics	18
Classifieds	23
Community Page	23

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articles, letters, opinions, short stories, poems, graphics, drawings. Please enclose a stamped, self-addressed envelope with your submission. Articles of a sufficiently controversial nature may be accompanied by comment by the collective or others we consider qualified to write on the subject. All letters will be considered for publication unless clearly marked not for publication. Deadline for issue #25: June 14.



See news story page 8

Editorial

An Exciting Precedent

In the last issue of The Body Politic we reported a landmark decision by a Board of Inquiry appointed by the British Columbia Human Rights Commission. The Board ruled that, in refusing to publish an ad submitted by the Vancouver Gay Alliance Toward Equality, the Vancouver Sun had discriminated against gay people and violated the British Columbia Human Rights Act. For the first time ever, a government body has ruled that gay people are entitled to the same rights as everyone else.

An exciting precedent. But there was more. In its 13-page judgment, the Board went beyond the particular case before it and beyond the general issue of the rights of gay people to discuss the place of gay people in Canadian society. Among the findings of the Board were the following:
 — lesbians and homosexuals are not unnatural;
 — lesbians and homosexuals are neither sick nor disordered;
 — lesbians and homosexuals constitute as much as one-tenth of the population;

— lesbians and homosexuals do not pose a threat to society;
 — lesbians and homosexuals are harassed and persecuted.

These findings will undoubtedly be a surprise to many people. But they should not surprise gays, for the Board of Inquiry has merely repeated what the gay liberation movement has been saying all along. And in doing so, the Board, an impartial body, has admitted that the gay liberation movement has been right all along.

The ruling against the Vancouver Sun is a legal option, it can be reversed in the courts, and, in fact, the Sun has announced that it will appeal. But whatever the ultimate fate of the Board's decision, its statement on gay people can never be rescinded or erased. It is a matter of public record and a tool in the hands of all gays, vindicating the rallying cry of the gay movement: Gay is good; come out, gay rights now!

Letters

On media freaks

Several glaring omissions in your article about The Advocate need to be corrected. Contrary to your statements, the new Advocate contains more hard news from more places than the old. However, we do not regard news as including interminable battles of gay organizations because carrying such items only encourages media freaks and divisiveness. Also we are a national magazine; consequently, events of a purely local character are left to the large, vigorous, and growing regional gay press as they should be. This shift of emphasis has displeased Gay Movement media freaks. It saddens us to see good journals, like yours, fall into their trap.

Of the six writers who objected to my Opening Space in The Advocate of January 14, and whose comments we carried in their entirety, five still write for us.

Your misrepresentation of my Opening Space, as indicated in your editorial, is remarkable indeed. I urged gay leaders to pay more attention to our community so that our organizations might grow larger in size and richer in resources. You chose to regard my comments as essentially the opposite of their clear meaning: you seem to be saying that only gay people who are out of the closet deserve consideration. That is an elitist view!

David B. Goodstein
 Publisher — The Advocate
 San Mateo, California

Insanely vicious

I have now regularly bought your paper for more than four years, and have enjoyed several of its articles very much, but am now obliged to tell you that I and B.P. may be coming to a parting of the ways.

This all on account of "Smallthings" — very small matter indeed, as I read it, an insanely vicious, not to mention humourless little cartoon. Whatever possessed B.P. editors to print it? Some one of them must have liked it.

It seems to be ironic — and said — that I must now take the same stand with the B.P. as I formerly did with the Toronto Star. But I cannot approve cruelty and ignorance, and will most certainly not subsidize it, wherever it may appear. G. Ostrom's mischievous piece has made my flesh crawl for the last time.

Regretfully,

At-the-crossroads
 Toronto

Lesbian club slammed

Oppression is alive and thriving in the form of the management of the Blue Jay Club on Pape and Gerrard in Toronto. The "Stretch and Sall" antics of the rather old women who run the so-called Gay Club serve not only to protect the "trendy" clientele from real men but from real people.

Incident: I arrived at the above mentioned club with a male friend who had in his possession long hair and an equally long beard (both immaculate). I was told he must be refused admission on the grounds that he looked too

"straight". When he asked why he was being refused admittance he was merely told that his clothes were not suitable, whereupon he left, justifiably angry. Upon his departure I was bombarded with "You should know better than to bring in Something that is not suitable, dragged him in off Yonge St."

Moral: Why in hell should I bring in Someone who looks like he's dragged in off Yonge St? I am a gay woman. It is supposed to be a gay club, why am I being forced into the role already picked out for me by the management? In a public place it is my right to associate with whom I please and relate to them as I see fit. I, along with the rest of the robots in there, keep those people going. Lets have a little Public Service.

Now off my rights as an unclassified gay woman, and onto his as an unclassified gay male. He was refused admittance only because he did not look like a Gay Male. I am young and maybe a little naive, but I want in body hell if a gay male supposed to look like? Is there only one kind of gay male for that matter gay person? Is that even desirable? If not then why do clubs keep pushing for a stereotype? Are we going to continually oppress ourselves just because we are growing tired to oppression since medieval times? Is it just done out of habit or is the management of the Blue Jay Club really as meaty-mouthed, repressive and as backward as it seems.

Jacqueline Snedker

Toronto

See feature article page 17

Mindlessness

Glad to see your review of C.A. Tripp's The Homosexual Matrix. Sometimes it seems that only The Body Politic is gay enough to get things straight. This is the only review I've seen that faces the serious issues Tripp so burlingly raises.

The homophobes in the straight press are forgivable for their mindlessness in attacking all gay people through this book. Forgivable because expectable. Homophobia is mindless.

The unforgivable mindlessness came from the gay people who reviewed the book uncritically. Or those who gave it the advance puffery that shook hundreds of copies.

John Waters

Montreal

Write

If you have never written to a magazine or newspaper before, write to us. We listen, if you have, then write again. The Body Politic is especially sensitive to letters because they are one of the most effective ways of monitoring the response of our readers. Sales figures can only tell us so much, but your written comments and editorial submissions, your opinions, your voice, can take part in this continuing creative process; participatory journalism, a fundamental aspect of The Body Politic.

Take the time to write. It's easy when you know that on the other end someone is eager to read what you have to say. Write and Participate.

The Body Politic has moved. Its editorial offices are now located at 24 Dundas St. on the fifth floor. Our mailing address remains the same, Box 7289, Station A, Toronto.

The paper had shared offices with the Gay Alliance Toward Equality at 193 Carlton for the last two years. GATE is remaining at that address, but they have a new telephone number: 964-0148. The Body Politic's new number is 863-6320. The new offices provide the paper with considerably more space than we had at 193 Carlton. The Body Politic is sharing the premises with the Canadian Gay Archives.



Ottawa

Victory
at Ottawa city hall

Ottawa has become the second city in Canada to prohibit discrimination against lesbians and homosexuals in municipal employment. The decision came at a regular meeting of Ottawa City Council April 5 after more than a year of work by Gays of Ottawa (GO).

Council voted to adopt the following resolution: "It is the policy of the City of Ottawa in matters of employment to hire on the basis of merit, which shall include a determination of suitability based on education, training, experience and pre-determined physical and personal characteristics."

"As set forth in collective agreement... there shall be no discrimination against any person... because of race, creed, color, ancestry, age, sex, marital status, political and religious affiliations or place of residence and, in addition... there shall be no discrimination on the basis of sexual orientation."

Council passed the resolution unanimously after a short debate in which alderman Rolf Hosenbach declared "We should be proud to have the opportunity to endorse such a humanitarian" stance. Controller Gary Guzzo said the resolution was not a change in policy or practice, but rather what had previously been given "lip service" reduced to writing.

Mayor Larry Greenberg stated that the resolution would be incorporated into collective agreements between the city and the Ottawa-Carleton Public Employees' Union (Canadian Union of Public Employees local 503) and other unions or associations representing employees. The resolution covers all city employees, including the police and fire departments.

About thirty gay activists were present in the public galleries to applaud the city's decision. GO president Denis LeBlanc declared "This resolution is a very important step in the recognition of gay and human rights for gay people. Coming in the national capital, such a precedent puts strong moral pressure on other levels of government to enact similar protective laws. We hope that the federal and provincial governments will soon follow suit."

The resolution was the result of more than a year of work by the GO Political Action Committee. In April 1975 LeBlanc and GO member Paul Wise prepared a brief, Civil Rights of Homosexuals in City Employment, which was presented to members of Board of Control and to all councillors.

The brief was subsequently referred to City Personnel Services Commissioner R.J. Wilson who stated publicly on CBC radio "Homosexuals should not be allowed to work in jobs which allow contact with children." National Capital Region Civil Liberties Association president Kame Kozlaninka replied in a letter to Board of Control "Such a statement is outrageously discriminatory" and urged the Board to review the situation. The Ottawa Society of Friends (Oaks) also wrote to the Board in support of the brief. In June 1975 GO representatives Ron Dayman and Charlie Hill met with Mayor Larry Greenberg to discuss the introduction of a resolution in Council which would protect the rights of gays employed by the city. The following August Dayman and GO member Marie Robertson made an oral presentation to Board of Control. They pointed out that "without a specific directive to Personnel, discriminatory policies vis-a-vis homosexuals have the open authorization of Board of Control" as illustrated by Commissioner Wilson's statement.

The Board decided to consider the matter and directed Wilson to undertake a study of legislation passed by other municipalities.

Just last December GO had received no

further communication from City Hall. After some investigation it was discovered that no action was being planned and that Wilson had not yet submitted his report. LeBlanc wrote to the Board of Control to complain about the unusual delay and urged it to act.

Finally, at the Board meeting of last March 9, Wilson and D.V. Hambling presented their report. The report, though skimpy, reviewed the legislation passed by Toronto and Detroit. At the following Board meeting on March 23, a draft resolution was unanimously accepted without debate and was sent to City Council for confirmation.

Speaking about the victory in City Council afterwards, LeBlanc observed: "The victory itself is not the only important thing. I also think that the strategy used by Gays of Ottawa deserves consideration. Our was a public campaign, aimed not only at obtaining the legislation, but also at getting as much media coverage as possible. Through our one-year campaign, we received exhaustive coverage of developments on five separate occasions, thus keeping the community aware of our actions and creating publicity for our demands. Press releases were issued to announce each meeting with public officials and when decisions were taken by them."

Coverage included press, radio, and television in both languages. Gays of Ottawa has gained considerable experience from the project and is proud of its accomplishments. LeBlanc says "We hope that organizations in cities across Canada will undertake similar projects and that we will see many more victories for gay liberation in this country."

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National

'Peace and Security' threatens gays

The federal government has introduced its long promised "peace and security" package, a law-and-order bill which is supposedly intended to clamp down on violent crime. The legislation gives the state increased power in a number of areas, particularly that of wiretapping. It has been condemned by most human rights organizations across the country and has been called "the most regressive action by the Government since the imposition of the War Measures Act in 1970" by the Canadian Civil Liberties Association.

The bill will also affect Canadian homosexuals, since it deals with the question of "dangerous (sexual) offenders." While removing the term "dangerous sexual offenders" from the Criminal Code, the bill does not in any way change the impact of the law on sexual offenders. If the bill is enacted, the Criminal Code will speak only of "dangerous offenders"; which will protect the rights of gays against both the perpetration of violent crimes and sexual offenders. As in the past, a single charge of "indecent assault" or "gross indecency" (buggery, sodomy) has been enough to send a gay man to prison. This seems to be an oversight rather than a policy decision and corroboration from two psychiatrists that an individual "has shown a failure to control both his impulses and a likelihood of his causing injury, pain or other evil to other persons... in the future" (our emphasis) will be sufficient for a court to put a person in a federal penitentiary for an indefinite period of time.



Whereas the Omnibus Bill of 1969 legalized homosexual acts between consenting adults in private, moralistic and vague terms such as "gross indecency" remain on the books and are most often used in the case of homosexual acts involving persons under 21 or in areas defined as public places (parks, washrooms, parked cars or anywhere where a third person is present). Even though these are acts of a consensual nature, they have been and will continue to be considered of sufficient danger to society to merit indefinite confinement in the same way that violent crimes are. Under the new amendments, violence and some consensual sexual acts will be equated.

The introduction of this legislation is particularly outrageous at this time, when the government's own Law Reform Commission recently called for repeal of "dangerous sexual offender" legislation. Even the 1969 report of the Justice Department's Committee on Corrections, which made recommendations for the present bill, pointed out that the real injustices of such legislation. Moreover, a 1973 report from the Solicitor-General's department on psychiatric services in penitentiaries pointed out that many dangerous sexual offenders have been wrongly classified as such.

Two cases of "dangerous sexual offenders" have been of particular interest to the gay community. Previous to the Omnibus Bill of 1969, Everett Klippen was indefinitely incarcerated by a court in the Northwest Territories for homosexual sexual offenders having a consenting adult in private (still illegal at that time). The government's embarrasment over the case was instrumental in forcing the 1969 Criminal Code amendments. A second case is that of John Roestad, presently imprisoned indefinitely in Kingston Penitentiary for sexual acts with persons under 21 (see *The Body Politic* #15).

Since one of the demands of the National Gay Rights Coalition (NGRC) is repeal of legislation providing for indefinite confinement of "dangerous sexual offenders" and a review of all cases of such indefinite confinement — there are thought to be about 60 — the national organization immediately issued a press release denouncing the bill. They called the "dangerous (sexual) offenders" legislation "one of the most extreme measures at the disposal of the Canadian legal system to oppress its homosexual minority." Letters of protest were sent to the Solicitor-General and the Minister of



Justice. NGRC representatives Ron Dayman and David Garmise met with New Democratic Party justice critic, Stuart Leggart on March 19 to outline the coalition's programme and to explain more particularly NGRC's objections to the "dangerous sexual offender" legislation. They asked Leggart and the NDP to pressure for amendments to the bill during committee stage. It was pointed out that as a minimum measure "gross indecency" should be removed from the list of offences punishable by indefinite confinement. Leggart agreed on this and promised to seek NDP caucus support. Debate on second reading has now been completed and the bill will shortly be before the Standing Committee on Justice and Legal Affairs which is expected to accept a limited number of public presentations. NGRC has requested and been granted permission to appear before the committee and is presently preparing a brief for presentation. All individuals and organizations are in the meantime urged to write their MP's concerning this matter.

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Justice. NGRC representatives Ron Dayman and David Garmise met with New Democratic Party justice critic, Stuart Leggart on March 19 to outline the coalition's programme and to explain more particularly NGRC's objections to the "dangerous sexual offender" legislation. They asked Leggart and the NDP to pressure for amendments to the bill during committee stage. It was pointed out that as a minimum measure "gross indecency" should be removed from the list of offences punishable by indefinite confinement. Leggart agreed on this and promised to seek NDP caucus support. Debate on second reading has now been completed and the bill will shortly be before the Standing Committee on Justice and Legal Affairs which is expected to accept a limited number of public presentations. NGRC has requested and been granted permission to appear before the committee and is presently preparing a brief for presentation. All individuals and organizations are in the meantime urged to write their MP's concerning this matter.

Saskatoon

Governors dilute university policy on gays

The Board of Governors of the University of Saskatchewan, in a decision made public April 21, has overturned a recommendation by University Council that homosexuality should not be a consideration in the selection of dons or residence. The Board, however, left the Council's recommendation that sexual orientation should not be a factor in the treatment of faculty and extended to include students.

The new policy is a partial concession to the Committee to Defend Doug Wilson, which has demanded the adoption of an explicit policy of non-discrimination against gays throughout the university. Wilson is a U of S student prohibited from supervising practicum teachers because of his involvement with the gay movement.

The University Council appointed a Special Committee of seven members and two students last October to investigate and formulate a policy. The

Committee heard presentations from a number of concerned individuals from all areas of campus life. After five months of consideration the Special Committee presented its report to Council in March. The Committee recommended the adoption of the following statement of policy:

1/University faculty shall be employed, assigned to duties and evaluated on the basis of academic qualifications and competence. Personal conduct and the qualities of a faculty member, including the fact that he or she is heterosexual or homosexual shall not be considered unless they affect the performance of his or her functions or the proper activities of the University.

2/In areas where University activities and functions require the cooperation of the community at large, such as in providing learning experiences for students, the University must be aware of and responsible to the policies and requirements of others.

3/The decision to appoint a don of residence shall be made on the basis of attributes such as administration skills, character, personality and the ability of the individual to function effectively.

Homosexuality or heterosexuality should not be considered a barrier to or requisite for being a don of residence. Any attempt by a don to impose sexual patterns of conduct on residents is a violation of his position of trust.

A minority report was presented along with the recommendations of the Special Committee objecting to the second section as being too vague and unworkable. Council apparently agreed and voted down the second section, while voting for the other two sections. Council also included a section in the statement of policy adding students acting in a faculty capacity to the protected list.

There is no means of appealing the Board's decision, save public protest. Letters protesting this decision should be sent to The Chairperson, Board of Governors, University of Saskatchewan, Saskatoon S7N 0W0.

by Doug Hellequist and Peter Millard

See article page 12

Festivities open new centre

The Gay Community Centre of Saskatoon marked the official opening of its new premises March 26 with a ribbon-cutting ceremony. The ribbon was cut by Doug Hellequist, founding president of the Centre.

The Centre has been in operation for over four years now. The increased

space in the new premises at 310 20th Street East will allow for an expansion of activities and services. In its four years, the number of people who regularly use the services and facilities of the Centre has grown from 50 to over 500.

Invitations to the opening were extended to a number of politicians at the municipal, provincial, and federal levels and to people involved in the social service field in the Saskatoon area. Only three of those invited had enough concern for the gay community to come and celebrate the opening.

Wilson case abandoned

Doug Wilson and the committee formed to defend him have decided to cease pursuing his case any further. In a decision handed down in January, the Saskatchewan Court of Queen's Bench ruled that the term "sex" as used in the Saskatchewan Human Rights Act did not include or cover sexual orientation. The Committee to Defend Doug Wilson feels that any further action would produce high legal fees without yielding any gains.

The Committee has decided to remain in existence, however, and to press, under a changed name and format, for changes in the Saskatchewan Human Rights Act. Now that the courts have determined that gay people are not protected by the law under the term "sex", the Committee feels that politicians can no longer suggest recourse to a judicial re-interpretation of the law in order to avoid legislating such protection.

by Doug Hellequist

Montreal

Forum discusses gay rights

Gay McGill sponsored a public forum March 30 on the McGill University campus entitled "Civil Rights for Gay People: How do we get them?" Three speakers addressed the audience of approximately 40 on gay rights at the federal, provincial and local levels. They were Ron Dayman, outgoing Secretary of the National Gay Rights Coalition, Tony Farebrother of the Montreal Gay Times Collective, and Luc Dore, who was active in the civil liberties committee which last year lobbied for inclusion of "sexual orientation" in the Quebec Human Rights

Charter. The presentations and the subsequent discussion focused on the adequacy of the civil rights struggle as a first priority for the gay movement and on public action versus political lobbying as a strategy for the gay rights movement.

This is the first in what is hoped to be a series of public forums organized by the Political Action Committee of Gay McGill with a view to motivating discussion on the question of gay rights in Quebec. Though there have been and are still a variety of gay organizations in that province, there has been no group specifically oriented to the gay civil rights struggle.

Government finances gay counselling service

A comprehensive gay counselling and phone-line service, partially funded by the Quebec government through the Family Service Association of Montreal, was expected to be in full operation by early May.

Family Services Association has had a small respectable gay counselling service for some time, and its capacity began to expand last year with the appointment of gay staff members. In recent months a group of 19 men have been trained to operate the phone-line and to act as peer counsellors. A second group, composed of seven women, will complete their training shortly.

A caller to the phone-line can be referred to a peer counsellor, to a consciousness-raising group, or to a professional counsellor when necessary.

There was some pessimism about the project in March, when it seemed that the salaries of the original gay staff members would not be continued. However, this fear has been removed for the time being. A spokesperson for the volunteers staff indicated that the future of the service will depend on whether the gay community makes use of it.

The government, at this point, may not have any strong commitment to gay services. But the experiment is apparently going to get off the ground.

by John Blacklock

Gays participate in women's march

A group of thirty gays participated March 8 in Quebec's first International Women's Day march. The gay contingent was organized by members of Gay McGill and

the Groupe homosexuel d'action politique (GHAP).

GHAP, a Montreal group with a socialist perspective, had distributed several thousand leaflets in the city's gay community, calling on gays to support women's issues by participating in the march. The leaflet stated in part that "we believe that the fate of gays who are demanding recognition is strongly linked to the progress of women in struggle. They like us, are the first to pay the costs of the sexual roles imposed by the system."

About a thousand people took part in the march, which was sponsored by an interim committee of the Common Front. The Common Front is an imprint of Quebec's three major labor federations and a majority of its members are women.

The Common Front has recently undertaken a militant campaign against the economic policies of the federal and provincial governments. The demonstration, supported by a number of women's and leftist groups focussed on a wide variety of women's issues, including day care, equal pay for work of equal value, abortion and contraception.

The gay contingent was significant in that it was only the third time that Quebec gays have demonstrated publicly. As yet, no independent gay protest has taken place in that province.

GHAP hopes that a gay movement can be initiated by an alliance of the gay struggle with those of leftist, workers and women's groups. The contingent received a mixed reaction and was generally ignored by the media, as was the entire demonstration.

GHAP, which organized gay participation in last year's May Day march, intends to do so again this year.

by Ron Dayman

Halifax

CBC bans gay announcements

A CBC radio station in Halifax has refused to air a public service announcement for a local gay liberation group.

The group, the Gay Alliance for Equality (GAE), tried to place an announcement publicizing its "Gayline", a telephone information and counselling service which the group provides to the community.

When it tried to submit the announcement, GAE was told by a representative of CBH, the CBC outlet

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NEWS

in Halifax, that the CBC has a national policy against accepting public announcements from homophobic organizations.

The National Gay Rights Coalition (NGRC), of which GAE is one of 27 members has written to CBC President Al Johnson to protest this discrimination and to enquire whether such a national policy does in fact exist.

"If it does," said NGRC spokesperson David Gamme, "it is a blatant example of discrimination against Canada's homosexual minority. This is especially intolerable as it is practiced by a public corporation supported by the taxes of gay people."

The CBC has not yet replied to the NGRC letter.

from NGRC

GAU comes to BC

A chapter of the Gay Academic Union has been formed in British Columbia at the initiative of Michael Elliot-Hurst, former head of the Simon Fraser Geography Department. Elliot-Hurst has a wide reputation in Canada and the US as an outspoken defender of academic freedom, civil liberties, and gay rights (see *The Body Politic* #20).

The Peak, the SFU student newspaper and The BC Teacher were reluctant to accept an ad about the new group. The executive of the BC Teachers Federation finally approved the ad for its organ. Last fall the executive failed to make any response to a request to support Doug Wilson.

from Gay Tide

Student paper carries gay supplement

The *Charlatan*, the Carleton University student newspaper, published a special gay supplement in its February 20th issue. Entitled "Coming Out", the three-

page section included articles on Gays of Ottawa, Gay People at Carleton, The Gay Academic Union, the Ottawa gay ghetto and two general pieces, one on lesbians and one on gay men.

Group harassed, university plans 'action'

The McMaster Homophile Association has been the victim of continued harassment on the McMaster campus in Hamilton. In March an unknown person smashed two large plate glass windows at the site of an On Campus dance organized by the group. On two other occasions fire alarms were pulled during the dances.

The university security chief, instead of attempting to apprehend the culprits, has stated that he will recommend that the McMaster group have all its campus privileges withdrawn. It is unclear how the gay group will respond to such a move.

Mississauga group elects officers, plans program

A committee has been set up to draft a constitution for a new Toronto-area group: Gays of Mississauga.

As well, a temporary executive was chosen. Elgin Blair was elected co-ordinator, Jim Sarandou secretary and Alan Fenton treasurer.

The group held a discussion on "Coming Out" on April 28 and is planning a nature hike followed by a soup and sandwich supper and discussion on May 16. Business meetings will be held on May 5 and 31.

For more information contact Box 193, Station A, Mississauga, Ont.


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You can be gay...



On the soccer field: Tony Carne and Alan Birchenhall, Sheffield, England 1975.

Photo: Gary News Germany

Toronto

Cutbacks hit lesbians

Ellen Aggar, a member of the Wages Due Collective, spoke March 11 at a rally on the University of Toronto campus. The rally, organized to oppose provincial government cutbacks on social services, was attended by 400 people. Representatives of various community groups, daycare groups, trade unions, and senior citizens groups spoke at the rally. Wages Due, which was last on the agenda, was the only group to speak about how the cutbacks affect lesbian women.

Wages Due Lesbians and the Family Allowance Protest

The lesbian women in Wages Due are also part of the Toronto Wages for Housework Committee and of the Committee-launched Family Allowance Protest. All of the government's recent cutbacks hit women hardest. We know that as lesbians we often under attack our struggle as lesbian women must be more concerted and public than ever. The Family Allowance Protest has given us the opportunity to bring to a vocal

and visible force.

- When we go door-to-door asking women to sign the petition (see below), when we canvass at supermarkets, when we go to groups of women, or on radio or TV, either as the Committee or as Wages Due, we always speak specifically about the impact of the cutbacks on lesbian women.

- The Wages Due endorsement of the petition (most of which is included in the speech below) is being circulated across North America. While we were nervous at first about identifying ourselves openly as lesbian, women's response to the endorsement has been extremely positive. They say, "Why not?", or "Of course," a few women have even expressed, "Me too, but I can't say anything now, my husband's in the kitchen." One woman replied to our rap by saying, "That makes sense. We're all the same, it's the same floor we have to scrub."

- One of us spoke last month as a lesbian about the Family Allowance Protest at the Coalition Against the Cutbacks Rally, in front of an audience of several hundred people (see below).

- We have asked every lesbian and gay group in Canada to endorse the petition. Wages Due Lesbians will be organizing more and more publicly, putting forward the situation and struggles of lesbian women. As our buttons say, we and millions more of us are and will be "Coming Out With Wages for Housework."

For more information, call (416) 468-7457 or (416) 465-6822.

Address to March 11 cut-backs rally by Ellen Aggar

I am a member of a lesbian group called Wages Due. Lesbians have been shut out for too long. As usual, we have gotten pushed to the side. Wages Due is a group of lesbians who want wages for housework. We endorse the petition "Hands Off the Family Allowance" which the Toronto Wages for Housework Committee is circulating for the following reasons:

The cutbacks that the government has introduced in women's lives are the worst. As lesbians often without the income of a husband, we are dependent on government benefits or our second jobs for money—the jobs that have been threatened by the cutbacks.

The largest cutback so far has been the Family Allowance. Mothers are being asked once more to lead the way in self-sacrifice. And now the government is telling us that welfare mothers must go out to work. As if housework and raising children isn't work.

For many of us mothers who depend on the baby bonus to supplement an already meagre income. Since we are the threat of losing custody of our children constantly hanging over us, it is hard for us to fight against the cutbacks and the enforced double workload they bring.

Lesbians all over the world have made a strong bid for the rights we need and are denied under this system—the right to custody of our children, to job security, to the end of discrimination from landlords, schools, employers, and so on. We have done this by being a visible force whenever possible. But for most lesbians our existence is still underground. Through these cutbacks we are being forced even further underground. As the crisis continues women are being forced to depend much more on a man's wages. This means for lesbians that it's going to be harder to fight against the independence from men that we have fought for as lesbian women is under attack.

The only solution to this situation is economic independence for all women. So that we can all have the power to determine our own lives, whether we want to be lesbians or not. And this means to be paid for all the housework we already do in our homes and in our paid jobs.

As lesbians, we want wages for housework so that we are no longer forced to hide our lesbianism. We're not going to let them take away what we have gained and we want more—not just a bigger piece of the pie—we want the whole bakery!

There have been calls here tonight for us to support the organized labor movement. Women have been supporting the trade union movement with our unpaid labor since it began. And now we want the trade union movement to support us women for a change. Thank you.

Damien case: minister interferes, government agencies collaborate

Documents presented to the Supreme Court of Ontario by the Ontario Human Rights Commission (OHRC) have revealed that Labor Minister John Stephen, whose department administers the Ontario Human Rights Code, improperly intervened to influence the decision of the Commission in the Damien case last December. At that time the OHRC rejected arguments by Damien counsel Harry Kopylo that gays are covered in the Code under the term "sexual orientation." The Commission is to appoint a Board of Inquiry to investigate the dismissal of John Damien.

Damien subsequently launched a suit against the OHRC to force a favorable ruling and, in the course of a preliminary

hearing before the Ontario Supreme Court March 11, lawyers for the Commission defended its decision on the grounds that Stephen had recommended that it refuse to appoint a Board of Inquiry to investigate the case. In doing so, Stephen violated provisions of the Code which require that a complaint be accepted and filed by the Commission, an investigation made, and a reconciliation of the parties be attempted before a decision on a Board of Inquiry can be made. In Damien's case, none of these requirements were met before Stephen made his recommendation to the Commission.

Reacting to the revelation, the Committee to Defend John Damien characterized Stephen's behaviour as a scandalous impropriety matched only by the failure of the press to bring it to the attention of the public. Stephen's part in shaping the decision of the OHRC has not been reported by the Toronto press.

The March 11 preliminary hearing in Damien's suit against the OHRC was held to hear testimony from the Ontario Racing Commission, the government agency which fired Damien. The Racing Commission argued that it should be allowed to join with the OHRC in support of the contention that gays have no civil rights. It is believed that the Racing Commission wishes to do this so that its lawyers will have the chance to cross-examine Damien before the separate suit launched against the Racing Commission by Damien goes to trial.

The court ruled that the Racing Commission could participate in the trial of Damien's suit against the OHRC. The effect of the decision has been to postpone once again the hearing of the case, this time to allow the Racing Commission time to prepare. This kind of maneuver has prompted Damien to suggest that the OHRC and the Racing Commission are working together to impede the progress of his legal actions and to block a court decision in favor of gay rights.

In further development, Ontario Racing Commission chairman Charles MacNaughton and other Racing Commission officials filed suit for libel March 30 against Damien, *Weekend Magazine*, writer John Holsen, and 21 newspapers which carried the February 21 issue of *Weekend Magazine*. That issue contained an article about Damien's firing and his fight to regain his job.

MacNaughton claims that Damien libelled him in the article by stating that MacNaughton fired him because he was a homosexual. But in a front-page story on the Damien firing printed 15 February 1975, *The Globe* and *Mail* reported: Charles MacNaughton, chairman of the Racing Commission, agreed last night that Mr. Damien was being released because of his homosexuality." The story was headlined "Racing chairman concedes 'steward fired as homosexual'." MacNaughton did not use *The Globe* and *Mail* for libel.

The actions of Damien's opponents only serve to underline the justice of his case. The OHRC has been asked to act in a "sensitive" case involving a legal precedent and implicating the Ministry of Consumer and Commercial Relations, Ontario's government responsible for the Racing Commission. At the same time, the Racing Commission is more than willing to throw in its lot with the OHRC in winning that gay in Canada can have no redress through the Human Rights Code against discrimination. Neither are they above taking cheap shots at Damien by seeking and obtaining the right to cross-examine him in his suit against the OHRC. No doubt they hope to glean information which will aid them in winning their other suit against him for wrongful dismissal.

Gaining status in the OHRC suit and the serving of notices of libel are the latest Damien's opponents can come to an offensive. But it is a weak and transparent defense. These people have made allegations against John Damien for over a year, allegations which they were finally forced to admit, in court on



Some members of the Toronto Wages for Housework Committee (including some members of Wages Due) at an April 3rd demonstration against the cutbacks.

The Petition

Hands off the Family Allowance

No increase in Baby Bonus. The \$220,000 Baby Bonus increase we are all expecting is less than what the government's anti-inflation program. Why have they seen fit to make it so small? Why have they seen fit to make it so small? Why have they seen fit to make it so small? Why have they seen fit to make it so small?

We refuse to be a good example. We know it means even more work, and less for ourselves and our children. It also means we are more of a discipline on the men in many of us depend on. Nurses said "don't worry we'll pay the bill" and have "wages for well-meaning" increases across the country. Teachers are talking the blackmail of paying for cutbacks in education and are going on strike. All around us others are demanding their share of society's wealth which is unpaid work in this home helps create.

We want our income too. And we need it more than most. Many of us are sole-support mothers and \$36.00 a year per child—less and less—makes a difference. Much more than anyone with a 10% cutback on

their \$30,000 salary can begin to imagine. And for those of us with husbands, the Family Allowance is often the only money we can call our own: the only recognition that we work in our homes.

Our housework is worth money like any other work. Trudeau's cutbacks in Family Allowance represent a widespread effort to make women pay for the present crisis. On top of all that unpaid work we do in our homes, we are faced with:

- Higher prices which mean more work shopping for bargains and more time in the kitchen.
- A growing wage gap between women and men in the paid labor force, and poorer polling of women on ODI.
- Elimination of Government-funded projects (J.P. C.Y.C., O.Y.W.) which provide a wage for young people many of whom are women and sustain community services for children, old people, immigrants, etc.

Cutbacks in daycare subsidies which mean more work finding adequate childcare while we wait for our children's selves.

- Cutbacks in social services which mean more caregiving of many women and throw the burden of the work back in the home.

• More hardships for women on fixed incomes who seek

and the aged who are expected to live on next to nothing after a lifetime of hard work.

• We women are an easy target because we are so used to working without pay in our homes and for low pay outside the home. Let the government end the banks and the corporations—they have more than us!

WE DEMAND: the family allowance increase as scheduled, the removal of family allowance from taxable income and we won't be satisfied until only a pittance for mothers—10% women's more money, the lower standard of life Trudeau has in mind for us all.

WE DEMAND: wages for housework for all women from the government. We, the undersigned, support the following demands:

- The family allowance increase as scheduled.
- The removal of family allowance from taxable income and we won't be satisfied until only a pittance for mothers—10% women's more money, the lower standard of life Trudeau has in mind for us all.

For information and to sign this petition, contact: The Wages for Housework Committee, 745 Danforth Ave., Suite 301, Toronto, Ontario. Tel.: (416) 465-7457.

February 11, they could not substantiate. When this fact is reported in a widely distributed magazine, they try to silence him, to make the victim seem the criminal, by threatening charges of libel.

These moves are not a well thought-out strategy; rather, they are acts of desperation. They are intended to confuse, demoralize, and weaken financially John Damien and his supporters. The greatest threat they pose is financial. The defence effort has cost about \$5000 in its first year and the legal battles are only just beginning. It is going to cost much, much more.

John Hoffes' article in **Weekend Magazine** explained that this case pits an individual with no power or money against an institution with plenty of both.

No wonder Damien's opponents found this article objectionable: hundreds of dollars were donated by people from every walk of life and every corner of this country as a result of this article alone. It is the support (and the money) that the campaign to defend John Damien has generated that his opponents really, and rightfully, fear. But it is going to take a lot more to defeat them once and for all.

by Christine Bearchell

See article page 15



John Damien

Help him in our fight.

Make cheques payable to:
The Committee To Defend
John Damien
Box 117, 5th V
Toronto, Ont.

RCMP investigates gay movement

Two plain-clothes RCMP investigators visited the office of the Toronto Gay Alliance Toward Equality March 10 and questioned GATE president Tom Warner. The two, who identified themselves as John Tyler and Lawrence Laford, of the RCMP Security Service, asked what plans the gay movement was making in connection with the Olympics, to be held in Montreal in July.

Warner told the officers that he knew of no such plans at present, but added that they might well take shape if current police harassment of the Montreal gay community continued.

Warner was referring to the on-going campaign to clean up Montreal for the Olympics. The campaign has included raids on gay bars and baths and various political groups.

The two officers indicated that other gay organizations could expect similar visits in the near future.

Lecture series examines sexism

Sexism and capitalism: perspectives from the left on sexist oppression of women and gays was the subject of a series of four forums held between March 9 and March 30 by the New Marxist Institute, a Toronto educational organization. The series was sponsored by the Gay Alliance Toward Equality and the Canadian Women's Educational Press.

Gay speakers included former Canadian Union of Postal Workers shop steward Walter Bruno in the session on sexism and the labor movement, Gay Academic Union member Barry Adam in the session on psychiatry, and John Damien Defence Committee Coordinator Christine Bearchell, who appeared with John Southin, a professor of biology who teaches at McGill University and the University of Havana. Bearchell and Southin spoke on sexism and revolution.

For the first session, on the family, the Institute brought in American writer Eli Zaretsky. Zaretsky had nothing to say about how the family affects gay people and was not highly rated by either gay or straight members of the audience.

The series was a first attempt to bring together women and gay leftists and attracted only small to moderate-sized audiences. The women and gay speakers expressed sympathy with each other, but seemed to be talking on separate subjects. The series may have been premature. Perhaps when the women's movement and the gay movement have seen more of each other in political action together, they'll be in a better position to talk.

by Brian Mossop

Two women attacked

Two lesbians were assaulted early April 10 as they were walking home to their apartment in the Annex hand-in-hand.

Chris Bearchell and Connie Reich were struck repeatedly near the intersection of Bedford and Lowther by a man wielding a belt. While leading them to the hospital, a hysterical assailant called them "dis-eased" and demanded to know why they couldn't "get a man". Bearchell suffered numerous bruises and abrasions.

The attack was witnessed by a number of passers-by.

A charge of assault with intent to cause bodily harm has been laid in connection with the incident.

by Ken Poptert



Christine Bearchell (l) and Connie Reich

Homosexual? feeling isolated?

We're here to listen

Telephone **964 6600**

Toronto Area Gays (TAG)

By now, many of you will have heard of TAG, gay Toronto's new peer counselling service, and we trust that you wish us well. We take the job we're doing seriously, and it is in that spirit that we address these words to you. The response to the service has been very gratifying. The single telephone line, which is presently in service for fourteen hours per week, is almost continuously busy.

Those people who have succeeded in getting through fall into several broad categories. There are people who are new to Toronto's gay scene, and we share with them the information we've gathered in gay-guided type investigation and the often more useful shared experiences of TAG members. The information calls are the "easy" ones.

Another large group of callers consists of people who are in various stages of "coming out." For many of these people, that initial phone call is the first affirmation of their "gayness," and represents a significant step on the path to self-acceptance. Taking that call involves an awesome responsibility, but handling it well is all the TAG volunteer needs to make his evening seem well-spent.

A third large group of callers consists of people who are "down" as a result of any of the myriad difficulties that befall a gay person in a less than accepting environment. For these people, an empathetic ear is often a useful aid in trying to get it together again. The TAG person is not a "professional" counsellor, but the fact that we've been through many of the "downs" ourselves is often enough to permit the caller to benefit from the interchange.

But while we're pleased with the work we're doing, it concerns us to know that there are all sorts of people who, because of the limitations under which we're operating, can't take advantage of our service. Ideally, we should have multiple lines in daily operation, with an associated drop-in facility for group interaction and face-to-face counselling. And that's the point of this letter.

Many of you reading this do volunteer work of one sort or another, perhaps within the gay community, but more likely in "straight" society, and others no doubt have time which could be put to more productive use. If you've got a good ear and feel comfortable being gay, why not consider joining us? We know the need is there, and with the help of gay brothers and sisters we're confident that we can meet it. If the idea interests you, please get in touch with one of us and we'll talk it over.

If, on the other hand, you feel that you're not cut out to be a telephone counsellor, or are too involved in other pursuits to free-up the necessary hours, you can enable TAG's work to continue and expand by giving your dollars. TAG members have given financially until it hurts, and the infusion of new dollars would really help. Getting and keeping the TAG number before the public is an ongoing and necessary expense. The office in which the phone is located, and the telephone itself, are monthly expenses. And if we're to open a drop-in facility and second telephone line, well, you get the picture. Asking for money is not something we do easily, but the money is for OUR community, so please send what you can to TAG, P.O. Box 6706, Station A, Toronto M5W 1X5, Ontario. And, if you can, why not support TAG with a monthly pledge? In that way, the proverbial "buck" will still slap when and if you lose confidence in the job we're doing.

Thanks for listening.

*Bill Klein
Bernie Blackman
Peter Torg
Charles Tobel
Harrold Thompson
Timothy Hudson
Alvin Wagner
Doug Ferguson
Joseph [unclear]
[unclear]*



Gay Rights Now!

An empty slogan?

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Help make Gay Rights Now, a reality.

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National Gay Rights Coalition

Metropolitan Community Church of Toronto



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TORONTO

NEWS



Rob Sands of the CBC, Tom Warner, President of GATE, Michael Riddon, GATE Education Co-ordinator and Max Allen (l to r) of the CBC at the recent GATE forum on the media.

Public forum castigates media's picture of gays

The mass media received some severe criticism for their coverage of gay people at a public meeting sponsored by the Gay Alliance Toward Equality on March 24. The forum, Gay People in the News, drew forty people, including some representatives of the media.

Of 45 persons invited to represent the press and broadcast industries by GATE Education Co-ordinator Michael Riddon, only three showed up. CBC radio announcer Max Allen, CBC television news editor Rob Sands, and Barrie Zwicker, editor of *Content*, a magazine devoted to media analysis.

The discussion quickly zeroed in on the fact that the media industry regularly presents sensationalized coverage of individual gays who conform to the prevailing stereotypical notions, while ignoring the existence of the gay community and the gay movement.

An example of this practice which was mentioned several times was the so-called "Ottawa sex scandal" which saw the *Ottawa Journal* and the *Ottawa Citizen* collaborate in the public pillorying of some customers of a male prostitution service, driving one victim to suicide. The leading role played by Gays of Ottawa in derailing the antigay witch hunt and forcing official investigations into press and police misconduct has been deleted from media accounts of the affair.

The forum seemed to have some effect on the media. The *Toronto Star* published a fair account of the event the next day, the first time that a GATE forum has ever been covered by any segment of the media industry.

by Ken Popert

Italy

Gays sue the Pope

Four members of the Italian gay organization FUORI! are to sue Pope Paul VI for over \$200,000 after he publicly denounced homosexuality as "behaviour, and thereby instituted homosexual" themselves, "using slanderous and spiteful expressions."

The Pope's outburst followed publication of an article by the gay French author Roger Peyrefitte in the Italian weekly magazine *Tempo*. Peyrefitte wrote that the Pope had had a gay relationship with a young actor between 1954 and 1963, when he was Archbishop of Milan.

When the article appeared, Pope Paul told a crowd of 20,000, who turned up for his regular Sunday blessing that he had been made "the target of scorn and horrible and slanderous insinuations."

The four FUORI! members — Alfredo Cohen, Francesco Martini, Filippo Molinengo and Angelo Pezzana — were angered by the savagery of the Pope's reply. They said that if the allegations were untrue, the Pope needed only to issue a simple denial. Instead, he and his bishops had taken yet another opportunity for a thoughtless attack on gay people.

Their suit charges that the Pope's statement had "wounded the personal reputations and dignity of the undersigned who are homosexual."

See cartoon page 2

from Gay News

Confusing sign from on high

The papal crown on a statue of Pope Alexander VII atop St. Peter's Cathedral in the Vatican was struck by lightning the night of March 7. A lightning rod mounted on the cupola of the cathedral failed to attract the bolt, which completely shattered the crown, sending splinters flying as far as 650 feet.

In January, Paul VI issued a statement reaffirming the sinfulness of homosexuality. And the pontiff spent part of March denying assertions that he himself had a male lover while he was Archbishop of Milan.

United States US Supreme Court Upholds State Sodomy Laws

On March 29 the United States Supreme Court, in a decision which reversed its past pattern of liberal rulings, upheld the State of Virginia's "Crimes against nature" statute.

The Virginia sodomy law had been challenged by the case of "John Doe and Robert Roe vs. Virginia." Lawyers for the two gay men had argued that the constitutional right of privacy prohibited the state from legislating against acts between consenting adults in private and therefore that the state law was unconstitutional. When the Virginia high court ruled that privacy only involved marriage, the home, and family life, the case was taken to the US Supreme Court.

All five of the Nixon Supreme Court appointees voted against hearing oral arguments in the case. As well, the increasingly conservative-dominated body refused even to issue an opinion to effect its ruling.

Although the decision does not affect states that have already repealed their sodomy laws it lessens the pressure on states with such laws on the books to repeal them. It is also feared that the decision will negatively affect voting on

gay rights bills presently pending. The ruling confirms that states have the right to prosecute gay people (and even unmarried straights) for acts between consenting adults in the privacy of their own home.

The reaction was swift from both the gay movement and the "liberal" press. In Chicago gay activists from the Gay Rights Action Coalition occupied the US Attorney's Office, the Equal Employment Commission and the General Service Administration Office of Civil Rights. A demonstration with the support of 50 organizations was organized for April 17th.

The New York Times saw the decision as "retrogressive." The Boston Globe stated "in the constant struggle between liberty and order, liberty is losing ground."

The National Gay Task Force, which supported the legal battle from the beginning, plans to take the case back to the Supreme Court for re-argument. It is hoped that supportive statements will be obtained from such groups as the American Bar Association and the American Psychiatric Association.

Although the court decision was a heavy defeat the NGTF will continue with its state-by-state campaign to repeal sodomy laws and achieve legal reforms.

by Tim McCaskill

South African church breaks ties over gay issue

The National Synod of the Reformed Church of South Africa has decided to break its ties with the Quik Reform Church over disagreements on theological matters. Among the areas of differing opinion are attitudes on racism and homosexuality.

A report recently issued by the Dutch Reformed Church suggested that homosexuals could be allowed to hold the positions of preacher, deacon, and church elder.

from Gay News Germany

LESBIAN

The Queen's University Homophile Association is sponsoring a Lesbian conference the week of May 22-24. While focusing the theme of the gathering specifically on the condition of the Lesbian Movement, the conference is open to both women and men and the co-ordinating committee seems to be attempting to provide them with the opportunity to meet and talk. We have received no official confirmation but are told that there is to be a registration fee of \$5.00.

The steering committee of CGRO will meet at Queen's that same weekend.

A feminist retreat is taking place May 22-24 in Bolton, Ontario. Again, no official word has come to us about it, but we extend to all interested women the invitation to contact TBP for more detailed information which is forthcoming.

Gay Lawyers

We need a gay lawyer who would be willing to donate her/his services to The Body Politic & Pink Triangle Press.

This would not involve a lot of your time. But we need advice on an on-going basis. Interested? Call The Body Politic 863-6320 afternoons or evenings.

FLAUNTING IT

Voices from the Closet (People who want to Have Their Cake and Eat It)

A young homosexual male wouldn't [the said couldn't] come out to his straight roommate. But what if he's doing the same with you - how can either of you know?" Oh no, he's so obviously straight. There is no such person. "Can you invite your gay friends home?" "I could, I don't want to." And if one of them calls you?" "I don't give out my number." There's only space enough in each tight little closet for one lonely person. He also said, "I've known since I was 16 that something wasn't quite right." Eight years later and it still isn't right, poor tool: in your closet there isn't enough space for even one person. Not alive, at least.

Ad in the *Body Politic* last year: "Gay man seeks gay woman for relationship of mutual convenience." Can you imagine it? "Listen, maybe we should have a kid around, what do you think?" "You don't expect me -" "Not have one - get one, you know, adopt one?" "I don't like children." "Who does - that has nothing to do with it. We don't like bowing or being in the church choir either, do we?" "Is a kid why?" "I think I may have been seen at the baths." Enjoy, both of you. Mutual convenience in this case translates to mutual suicide.

I asked a homosexual man if he would join in the Gay Rights march. He replied: "I'd like to throw rocks at them." Who the hell is them?? And where does that leave you or me?

Homosexual male, about 40: "Yes, we are persecuted. I feel persecuted when straight friends try to match me up with girls." "How can they be so tactless?" They must know by now you prefer men. "Well, I haven't come right out and told them, of course." "So they keep laying these mismatches on you." "But I've never had many friends and I don't want to risk the ones I have." Is there method in his madness: if you can't count on persecution from your loved ones, where can you get it?

A film editor I know: "I wish I could take part in the demonstration, but you never know, there might be a photographer from one of the papers (we should be so lucky!) and the film industry is very, very tight - I really couldn't risk it, not right now." Of course it's tight, so is Imperial Oil and the Vatican and the FLO and the Canadian Broadcasting Closet - with so many secret faggots jammed together it isn't tight, it's volcanic. Coming out becomes a question of National Security.

Those nasty little hell-holes called closets inspire in me one of two feelings, on different days - a rage and pity. Not sympathy, pity. Pity because I know the cost to those in the closet, and rage because I know the cost to those out of it.

Someone in a bar said: "It used to be more exciting to be gay, because you didn't know if anyone else was. Now everyone is gay, and it isn't dangerous anymore." I was temporarily speechless, where do you begin with such a person? The conversation continued only because I was impressed with his forearms.

I like capable forearms
Bared, not fierce,
With veins a little stressed,
Relaxed, ungrimed,
Light but never pale
Promising

A resolute but tender host.
Have you seen the movie version of Tennessee Williams' "A Streetcar Named Desire"? Vivien Leigh's aging maddening close representation of what can only be Williams himself - do I do either or both of them an injustice? - willowing breathlessly under Brando's voluptuous rough trade act? The whole steady purple mess strangling in its overheated over-scented overcamped shrouds? I've never heard such a grotesque gasp come out of a closet - Tennessee Williams' closet wasn't just any closet, it always sounds as if he has all nine Mahler symphonies

in them with him. But I think those were the halcyon days the barfly was wastefully after, in a sort of beery mauve haze: Days of secret signals, burning looks reflected in store windows, clasp of ficked palms and knees pressed under tables, of "He's a friend of Dorothy's, you know [have you heard that one?]" appearing in the role of the Judy Garland plays ("The Wizard of Oz"), days of dismal bars (those days we haven't lost), of glory holes in bus stations, of living out your life muffled and submerged, hoping for the best.

Sometimes I wonder about resistance. It is dreadfully expensive. Everyone knows rebels who are dead, who've come apart at the seams, or who've gone very sure, I know people who run on pure adrenalin, which is like running an engine on sulphuric acid. It entraps me to see closets full of people eating the cake won for them by these rebels, at the same time never venturing near the oven themselves (it wrinkles the slacks) and at the same time shuddering away from the rebels' loud voice and gassy accent. A particularly glossy legend at a party: "I'm rich, I like being rich, I like things, I have no time for causes." His lip curled on "causes", you'd think we were out to save trading stations. The closet compost heap produces a pretty rich stink of its own, does it not?

A man describing his roommate (his word, not mine) boasted: "He's so ungay." Shoo yourself again, chum, obviously I didn't hurt enough last time. Another, who claimed to be "out" - "I've never hidden anything" - lowered his voice slightly and glanced about whenever he used the word "gay" - in a righteous rush I told him he had no right to use the word if he whispered it.

An executive of one of Toronto's homosexual/leather/denim/motorcycle/soft-core SAM groups, at a leather garden party, if you can believe it, "We're only interested in people you could walk on the street with or introduce your mother to without anyone asking 'Who was that faggot you were with with Soft-core from the leather-lined closet.' "Hi Mom, meet Bitch Vinyl, the buddy I work-out with." "Why hell, Bitch - won't you have a piece of pie?" - "Thanks, Mrs. Twitter, but I only eat raw meat, haw, haw, haw." That's a joke. Mom, Bitch is a real joker. (Aside) For Crissake Bitch, you silly bitch, if you don't shut up I'll take the clothespins off your nipples.

For such as these we're fighting? Sometimes you want to grab an arm, an ear, a handful of Sassoon-styled hair, anything that protrudes and pull the owner kicking out into the light and the air - such as they are - dump the closets out for spring-cleaning, and say: STUFF YOUR EXCUSES? WHY THE HELL SHOULD WE KEEP TAKING ALL THE SHIT - THE HOSTILITY AT DEMONSTRATIONS, SOME OF IT FROM GAYS (I use the word loosely), THE POLITICIAN'S SLIME, THE PAPAL BULL, THE BLOODY-MINDED IGNORANCE - FOR YOUR SAKE??

But: I was working in the library. A librarian asked if I needed help. She spent the next 15 minutes or so muttering me with material, more help than I'd ever had in a library. Suddenly she said shyly: "I like your pink tie." (a small one worn on my jacket). Then she blushed. She gestured helplessly "What can you say?"

Wonderwoman, you said everything. The revolution lives!

by Michael Riordan



Oppressive, judgemental moralists are caused when isolation and ineffectiveness eliminate people from their real morals. We need to work against others' moralists and overcome the moralists inside us producing self-oppression.
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WAYNESART

PRESENTS
FIRST LOVE

Banner circles, torch held high.
Flags unfurl against the sky.
Athletes will compete to win.
And once again the games begin.

The challenge of the games are here.
Though another challenge may appear.
When two will meet and touch and store.
And having touched, then they will share.

The transcendent moment of first love captured, created, and shown in American artist Wayne Hampton. Individually hand cast. Marble white finish. About fourteen inches tall. Intricate detail. Forty-two dollars postpaid.

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On March 3, 1975 the Ottawa police department called a news conference. Superintendent Thomas Flanagan and Chief Morality Inspector George Zhukov were there to answer questions about "the most sordid investigation we've run into in some time." That was the beginning of the "Ottawa Homosexual Vice Ring" scandal.

Fourteen months later. Not one of the 16 accused customers of the service has been jailed or fined. But one of them, at the age of 24, returned to his apartment after his first appearance in court on a charge of gross indecency, wrote a short note: "Forgive me, I have no other choice," climbed to the 13th floor of his apartment building and jumped to his death. Eight of the accused required psychiatric care - not only because of the legal ordeal but because of the deluge of hate letters and phone calls they had to endure. Nine of the accused were either fined, suspended or moved to another job. At least one of the accused claims he was called "sodom" and "pervert" and physically assaulted by the police.

Not one of the accused customers has been jailed or fined. One man, Michael Gravel - the almost ridiculously inept owner of the modelling agency, has been sentenced to two years less a day. Out of the "most sordid investigation" in recent Ottawa history, out of a front page scandal that ran almost non-stop over a month of daily newspapers, out of the untold thousands of taxpayers' dollars that financed this "investigation," out of the 18 arrests, we finally work our way down to one 2 year jail sentence.

The others? Three await trial. One acquitted. Three charges were dropped for lack of evidence. Eight were found guilty. All the convicted men received suspended sentences or absolute discharges. Getting off easy? Ask the nine men who lost their jobs. Ask the eight men who are still under psychiatric care. Ask the man who kept finding copies of the newspaper stories posted up in his apartment lobby. Ask George Duthe, after he'd been slapped up against the wall and punched in the head by the police. Ask the family and friends of Warren Zuleti, the man who took his own life.

There can be little doubt that the "accused" suffered far more grievous punishment than the one jailed man. Whatever the merits of his case, he at least received his sentence after due process of law. The others suffered severe social censure and in many cases lost their jobs long before it was established that they were "guilty." Something had gone terribly wrong with one of the most fundamental bases of Canadian law. The presumption of innocence until guilt is proven.

What happened? It was moral spring cleaning time in Ottawa in March of 1975. That city's moral custodians led by Mayor Lory Greenberg, were waging a vigorous campaign against body-mold parlours, but the Unique Male Modelling Agency must have seemed a much bigger plum. Nothing can establish a government's reputation as a moral defender like evidence that it is protecting our "children." We at The Body Politic have learned quite drastically how reason goes out the window when people imagine that homosexuals are "preying on children." All of the early newspaper stories emphasized this aspect of the case. "Boys as young as 11," "as many as 100 boys," "a poor little kid out on the street," "a news paper carrier was accosted on his route" - all are quotations from the first stories to appear in the Ottawa papers. You can see the fantasies these are intended to whip up: apple-cheeked youngster-falling by the score into the merciless hands of deviants. The facts: no one was charged with acts involving persons under 14. The charges laid involved young men between the ages of 16 and 21. The prosecution's star witness was no bright-eyed hoodling in a Spandex suit, 17, his bag of Ottawa Citizen's. Who was told by police he wouldn't be charged if he cooperated. Who was coached by the

Anatomy of a Sex Scandal

What happened in Ottawa

by Gerald Hannon

Mountie, newsmen, four others facing homosexual ring charges

Graves official facing charge in sex ring

Gross indecency

Guilty in sex case, man freed by judge

Four more Ottawa men charged in teen-aged homosexual ring

Sex scandal man jumps to his death

Boys hired for sex acts, police say

Man charged in vice case plunges 13 floors to death

IN BRIEF

- In March of 1975, sixteen men, clients of a "Male Modelling Agency," were arrested and charged in connection with a so-called "male prostitution ring."
- To date, eight men have been convicted (all but one pleading guilty), two have been acquitted and two have had their charges withdrawn. One man committed suicide. Three cases are still before the courts.
- All those who have been convicted have received either suspended sentences or absolute discharges. An absolute discharge means there is no criminal record.
- Only the organizer of the agency has been sentenced to a prison term: two years less a day.
- The Ontario Provincial Police is conducting an inquiry into the way the Ottawa police handled the case.
- When contacted by The Body Politic, Solicitor General John Macbeth declared that he did not believe the report should be made public. He described it as "for internal use only."
- NDP Justice Critic Stuart Leggat has raised the case in the House of Commons in order to protest the harm

done as a result of the names of the accused being printed in the newspapers. He is seeking an amendment to the Criminal Code to prohibit the naming of names in sexual cases.

• Vernon Singer (Lib.) and Michael Cassidy (NDP) have raised the issue in the Ontario Legislature. Both MPPs criticized the crown attorney's handling of the case.

• Two Ottawa policemen were arraigned in provincial court on April 20th on charges of assault with intent to cause bodily harm. Constable Robert Gervais and Sgt. Alan Methods, members of the morality squad, are accused of roughing up George Duthe, an alleged client, against whom charges have been quashed.

• Deputy Chief Tom Welch has said that both officers will continue to perform their regular duties. It is usually the custom to suspend police officers who are facing criminal charges. The arrests were made after consultations between Attorney General McMurtry and Crown Attorney John Cassels.

by David Garmise

police on names and dates he admits he can't really remember. Who has been declared suicidal by two psychiatrists and detained in a psychiatric hospital in Ottawa.

The media hooked on to the "vice ring" headline and didn't let go. Some samples: "Boys in Slavery Ring," "Male Prostitution Ring Broken," "Another Charged in Slavery Ring." But they got the phrase from Police Superintendent Thomas Flanagan - he has since categorically denied using it but that it was his choice of phrase at that initial press conference is a matter of public record. That was only the beginning of the very peculiar and reprehensible role played by the Ottawa police force.

In an apparent attempt to milk the case for maximum publicity, they released in clusters the names and complete addresses of all those charged - a few today, a few some days later over a period of three weeks. As well, the police used out-and-out deception to get the evidence they needed. They told many of the accused they were interested only in prosecuting the operator of the agency, and asked for their cooperation in providing "witness statements." Many of them were frightened enough to comply. These men were subsequently arrested, charged, and the "witness statements" were used to obtain "confessions." Interestingly enough, two men who refused to give witness statements and took the precaution of informing their lawyers were never approached again by the police.

As well, their "press conference" tactic insured that hearsay evidence against the accused would be published even though it could not have been made public once a preliminary hearing had begun. Section 487 of the Criminal Code provides that "prior to the commencement of the taking of evidence at a preliminary inquiry, the justice holding the inquiry shall, if application is made thereof by the accused or, where there is more than one accused, by any one of them, make an order directing that evidence taken at the inquiry shall not be published in any newspaper or broadcast before such time as the accused who made the application is discharged, or (b), if the accused who made the application is committed for trial or ordered to stand trial, the trial is ended." The accused, on the advice of their lawyers, would certainly have availed themselves of this provision in the case, considering the nature of the charges. If they had the chance. But by holding a press conference, the police made sure they didn't.

There were two forces at work destroying those 16 men in Ottawa. One was the police. The other was the press. Both the Ottawa Citizen and the Ottawa Journal consistently employed the phrase "vice ring." Now that phrase suggests that those men charge, again in some way connected with the organization of a prostitution service. They were not, of course, they were merely clients and largely unaware of the actual organization. To use a headline like "War Graves Commission Chief Charged in Ottawa Vice Ring" suggests a vast network headed by scandalously highly placed civil servants who presented themselves as extremely responsible, particularly considering the fact that the names and addresses of the accused were printed in full in all of the stores.

There's been a lot of public posturing over that particular issue - especially since Warren Zuleti's suicide. It has been set up as a difficult choice between the public's right to know and "the presumption of innocence" (as it is proven). The editors of both the Citizen and the Journal writhed editorially about it, and both admitted that the case could perhaps have been handled better. Neither, of course, seems to have taken any steps towards setting up a code of ethics or set of guidelines applicable to these cases of this nature. The dichotomy, in any case, is outrageous. The presumption of innocence is one of our most basic rights, safeguarded in the Criminal Code and sanctioned by centuries of tradition. The public has a

"right" to know that a crime has occurred, its nature and its locale—but to suggest that we have a "right" to know full names, addresses and occupations when it is clear that the publication of this information will result in the punishment of the accused long before a trial has begun is pure nonsense. To put those two claims on the same footing is a rather flimsy conception of the relative importance of citizen's rights.

Most disturbing perhaps is the evidence of police/press cooperation. In at least one case it would have been impossible for a certain reporter to have known of the appearance in court of one of the accused had he not been tipped off by the police. Both the prosecution and the defence had taken some pains to prevent a leak since they had been assured by the accused's psychiatrist that he was suicidal, and that any publicity might be fatal. A reporter was at the hearing. Besides the prosecuting attorney, the defence and the judge himself, only the police knew when the event was to occur. The reporter has refused to divulge his source of information, and even though he was made aware of the precarious mental state of the accused, he published the story. Happily no suicide followed. But if anything illustrates the mindless pursuit of sensationalism by a city press aided by its police force, this does.

What happened? There can be no doubt that a badly organized and almost absurdly obvious prostitution service existed for a short time in Ottawa. Equally certain is that it employed knowledgeable young hustlers and not "innocent" children. And that a fairly wide cross section of Ottawa men were willing to avail themselves of its services. Now if the law had followed a reasonable course of justice, the service would have been shut down and one more agency exploiting young people would have passed away. All very tidy—happens in heterosexual circles all the time.

But this was not the scenario is one of the pressing reasons why an investigation into the whole affair is so necessary (see box for details of attempts to date). Some of the factors at work, of course, are clear. In any heterosexual case involving prostitution, the authors are never charged. But when the charges of "gross indecency," "indecent act" and "buggery" do not apply simply because the age of consent for heterosexual acts can be as low as 14. But there's more to it than that.

Homosexual scandals involving big names have generated very marketable newspaper copy for a very long time. As well, there was the moral climate in Ottawa at the time—a civic government obviously looking for a quiescent image. But some very important questions remain unanswered: why a two-month investigation was necessary when a police cadet could have blown the case open last afternoon (was that time necessary in order to collect an impressive list of customers' names?), why the officers accused of assaulting Dufourville were not suspended even after an internal investigation has occurred and they have been charged, why the police seem to use the "witness statement" technique as a matter of course, what sort of pressures were brought to bear on the 17-year-old press, why relations between the police and certain members of the press seem so cozy, why police saw fit to send their witness on a "walking tour" of the courtroom to see if he could identify a man against whom charges had been dropped so that new charges could be laid. The gay community must not rest until answers to their questions have been provided by an independent investigative body that includes at least one open gay individual.

The Ottawa "homosexual vice ring scandal" shows what tragedy can follow upon the combination of gay secrecy, press irresponsibility, questionable police practices and defective legislation. We have potential control over at least one of those factors—censorship. We should not falter in our efforts to persuade gay people how easily

scandals of this nature collapse when gays are open and unhindered prostitution services, in fact, depend for their very existence upon a relatively large body of men who have no other access to sexual satisfaction. Men who can not be "seen" in bars or baths or— heaven forbid —a gay organization. Men who are frequently troubled about their sexuality and have availed themselves all the crap that straight society hands out. A society that puts them in the position of having no other

outlet for their sex drives than a seedy prostitution service, and then arrests and punishes them when they finally resort to it. If there is any lesson for gay people in the Ottawa mess, it is that "out of the closets" is more than just a cant phrase to shout at demonstrations. It still represents the difference between a life of openness and gay people's access to a variety of sexual partners, and the possibility of one day facing an ugly death 13 stories down. Think about it. □

The role of the movement



Gays of Ottawa demonstrate outside Ottawa Journal building.

photo: Ottawa Citizen

One thing separates this "homosexual vice ring" case from the many that have preceded it in history. That is the involvement of the organized gay movement.

Gays of Ottawa were pressuring both the media and the police from the beginning, and their actions can be seen as instrumental in alerting the public to the miscarriages of justice which were taking place in the nation's capital. Their well-publicized demonstrations against both the Ottawa police force and the Ottawa Journal engaged much public sympathy for the men being destroyed in the debacle—a sympathy evident in the comments of bystanders and in the many letters to the editor which almost uniformly condemned the newspapers' practice of printing the names and addresses of the accused.

It is also fact that the Ottawa-Quebec Social Planning Council's decision to enter the fray was based partly on Gays of Ottawa's persistent denunciation of police/press brutality. The council decided to launch a study into methods of laying sexual offence charges. Their "fundamental objectives," they have been quoted as saying, "is that a group of persons were singled out for having certain sexual activities."

Less well known is the fact that they secured the support of Michael Cassidy, New Democratic Party MPP for Ottawa Centre, in pressuring John Clement, then Attorney-General, for an official investigation. Cassidy was also persuaded to endorse the proposal that "sexual orientation" be included in the Ontario Human Rights Code. As he said in a letter to Gays of Ottawa: "I wish to endorse the efforts made by Gays of Ottawa and by other gay organizations to protect Ottawa citizens against discrimination on the grounds of sexual orientation. I am sorry not to have done so before the tragic death of Warren Zuffel. His suicide traumatically illustrates the pressures suffered by

homosexuals when they live under the fear that their sexual orientation might be disclosed in public."

In an attempt to draw public attention to the part played by the media in fueling the scandal, Gays of Ottawa brought a formal complaint against the Ottawa Citizen to the Ontario Press Council, a watchdog organization made up largely of papers in the Southern chain. Their presentation asked that the Citizen be condemned "for its false, biased and sensationalized coverage" of the arrests. The Council did not decide in their favor, but the complaint itself helped keep the injustices before the public, and did at least provoke a cautionary injunction from the Council to other papers concerning naming names.

The whole affair also illustrates the wisdom of the National Gay Rights Coalition's decision to push for the abolition of age of consent laws. Most of the acts charged as "crimes" would not have been crimes if they had occurred in a heterosexual context. At worst, the patrons of a heterosexual prostitution service can expect to be charged with being found in a bawdy house—a relatively minor offence. Gay people in the same situation face the much more serious indictable offence of gross indecency—particularly if the prostitute is under 21.

Without the involvement of the gay movement, the Ottawa scandal would have run the same course as so many others have—a course littered with wrecked lives and with no voices raised to denounce the discrimination, the lies and the injustice. There were voices raised in Ottawa. But there were voices as well—voices refusing to let the Ottawa scandal to the police and the public at large go smoothly on their way fondly believing that everything that had been done had been done in the interests of protecting their children. Those were our voices, the voices of gay people in the organized gay movement. □

The push for an investigation

On May 8, 1975 The Body Politic wrote then Attorney General John Clement and demanded an official investigation into the conduct of the Ottawa police. We argued that "the behaviour of the investigating officers, particularly their public statements which spoke of a 'sex ring' crime and hinted at conspiracy, destroyed the possibility of any jury following the doctrine of presumed innocence," and the exceptionally close relationship evidenced between police spokesmen and reporters in this case does suggest that at that account also the behaviour of the police was grossly inappropriate."

On May 20th, Mr. Clement replied. It was a reply which neatly sidestepped the issue of an investigation by concentrating on the supposed danger to children: "It seems both illogical and incomprehensible to suggest that individuals charged with committing young boys should enjoy any special immunity from publication," and "it is still an offence for an adult to commit an act of gross indecency with a child." His last sentence: "So far as I am concerned there is no need for an inquiry and there will be no inquiry."

Gays of Ottawa also demanded a full investigation as early as April 29th. They received an identically worded reply. Form letters, it seems, were sufficient to the occasion.

Evidence of police impropriety, however, has been gathering for over a year and became virtually impossible to ignore. Last month the Ontario Provincial Police conducted an inquiry into the handling of the case. Its report has not been made public. To have one arm of the police investigate another is not however, our idea of a fair and impartial investigation. The Ottawa Police Commission announced as well that it would look into allegations of "police impropriety," but the object is still held. We can expect nothing but a white wash when any body investigates itself or any closely related body.

Calls for an inquiry continue. Vernon Singer, Liberal MPP, declared outside the Legislature that in addition to investigating the police, the Attorney General of Ontario should be investigating the crown attorney's office. Even the lawyer for the two morality squad officers who made all the arrests has called for a full public inquiry "in order to clear his clients whom he felt were being tried by the press. And this paper, in a letter dated April 15, 1975, called on Attorney General Roy McMurtry "to authorize an official investigation by an independent body."

Give your MPP a call, or drop a line to Mr. McMurtry. Let them know that you think that the real scandal in Ottawa last year was not what a handful of gay people did but what the police and the press did to their lives. Tell them you want to know what really happened in Ottawa in the spring of 1975. Demand an investigation. □



Assault on the Ivory Tower

Doug Wilson vs the University of Saskatchewan

by Peter Millard

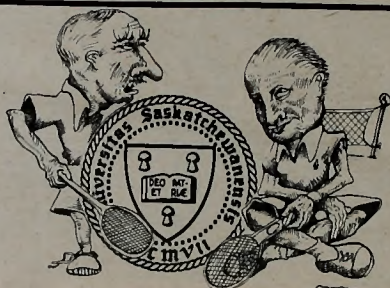
Peter Millard, former president of the Saskatoon Gay Community Centre, teaches English at the University of Saskatchewan. As a senior faculty member and University Council member, he was in a unique position to both observe and participate in the debate which raged within the University over the Doug Wilson affair. He analyses those events below.

J.B. Kirkpatrick is a distinguished looking man, grey-haired and tall as a basketball post. He is the Dean of Education at the University of Saskatchewan, Saskatoon, which means that he is one of the leaders of a school system which, like all other school systems, is primarily interested in training people to conform. He retires this year, and it is exquisitely ironic that he ends his long career, inadvertently, with one truly liberal act. For it was his decision concerning Doug Wilson that set in motion events that resulted in a huge flap to the cause of gay liberation in Saskatchewan and to a lesser extent in the country at large. Now that a bit of time has elapsed, it might be useful to review these events in order to place them in some sort of perspective.

You may remember the fact that Doug Wilson was a graduate student in the College of Education, but taught two undergraduate classes. He was slated to supervise students in their practice teaching until Kirkpatrick said no. Due to anger, narcolepsy or possibly none of these, Kirkpatrick actually announced the reason for his decision. Wilson had placed an ad in the student newspaper for a Gay Academic Union and had used the college as a reply address. Wilson's known affiliation with the gay community, Kirkpatrick later rationalized, might jeopardize the college's relations with the public school system.

Support for Wilson was mobilized in a matter of hours. A Defence Committee was formed, made up not only of gay activists, but also of sympathizers from the College of Education, other students and non-gay members of the community generally. It discussed with Wilson what the effects were likely to be if he continued to oppose Kirkpatrick: there would be widespread publicity, notoriety and possibly injury to his career. Wilson was determined.

The committee saw the battle operating in two areas. One was the battle against the public at large, the other in the University community itself. A press release was issued and brought instant response, proving that any gay issue is still first class media bait. Reporters and TV cameras descended on the campus and gave the case wide coverage. The normally moribund Saskatoon Star Phoenix surprised everyone by providing vigorous and fair coverage, which indeed it maintained throughout the case. National newspapers and TV picked up the story. The University administration tried to remain silent, but eventually the President of the University and Kirkpatrick announced a press conference. Dr. W. Begg had only recently assumed the leadership of the University, and had done so amidst considerable contro-



It's our ball, so they'll have to play by our rules

Dean J.B. Kirkpatrick

He looks the way an American President ought to look — tall, dignified and amiable. He is just retiring after twenty years as Dean of Education. Before that he held various administrative positions in physical education, and he is still a good hand at tennis. His intellectual presence is not commensurate with his physical presence. A University newsletter describes him as "a man who has always been interested in finding better ways of doing things educationally." Small town school principals feel safe with him.

President R.W. Begg, M.D., C.M., O. Phil. (Oxon), F.R.C.P. (C) O.C. Dr. Begg became fifth President of the University of Saskatchewan in March, 1975 after a distinguished career as a pathologist and military

officer. He has a ready laugh and talks rapidly, except when asked an awkward question. Then he stops and whistles, or else slugs away at his everpresent pipe to gain time. His rosy eyebrows remind some of his nephews. Others find him aloof. The right wing likes his conservative stand, but an increasingly large section of the University is uneasy at his dedication to the interests of big business and at his habit of playing one part of the University against another. On more than one occasion he has described himself as a Staff Officer. Staff Officers always back the decisions of officers below them, they must be ruthless in drawing blood, their favorite tactic is divide and rule, and their main objective is to survive. Buggery amongst the troops cannot be tolerated.

versy; this was his first crisis. His performance at the press conference was maladroft and, to gay people, infuriating. Kirkpatrick's decision was purely a "managerial" one, he declared. It was wrong to say that there had been discrimination at the University because supervision of practice teaching took place off campus. If Wilson suffered because of all this exposure, the President went on, it was his own fault since it was he who had chosen to go public. He would be happy to ask around the School Boards to see if anyone would take Wilson, and if so, there would be no problem. The President then had something new to add about University policy on discrimination — no acknowledged homosexual man or woman could be a Don of Residence (a faculty supervisory post in the student residences).

While the debate was receiving national attention, with Wilson appearing on "As It Happens", on TV news interviews and at rallies in other centres across Canada, the Defence Committee directed its attention to the University community. It printed pamphlets outlining

its position and demanding the reinstatement of Wilson together with a University policy outlawing discrimination. Gay activists in Winnipeg made a heroic effort to reprint their tabloid *Understanding Homosexuality* in time for a very tight deadline, and the committee distributed about 1,000 copies. A demonstration was organized to coincide with Fall Convocation. Convocoes emerging from Saskatoon's Civic Auditorium, dressed in their finery, met about sixty demonstrators, some in full academic dress, carrying placards and making speeches about Saskatchewan's University of Sexual Discrimination. Chancellor Diefenbaker avoided the crowd.

On campus, the student newspaper, *The Sheaf*, was strongly supportive and treated the Administration with its usual benign contempt. At one point it brought out a special gay issue, and its correspondence columns were alive for a change. The majority of the letters were positive, most of the opposing ones came from Christians. Among these was the following chilly contribution from

darked Bible Belt:

Does anybody know what time it is? It's 11:00. The Bible teaches: "You shall not tell you what time it is — it is time that someone told the kids on campus what the Bible says about gays. I realize that most kids on campus don't know or care about the teachings of Jesus or the Bible. It is my hope that Doug Wilson's supporters do care but are among the ignorant."

The Bible speaks very directly to the gays. The Bible teaches: "You shall not lie with a male as one lies with a female" Lev. 18:22. "If there is a man who lies with a male as those who lie with a woman, both of them have committed a detestable act; they shall surely be put to death" Lev. 20:13.

I realize that our society has drifted somewhat from the moral standards of the Bible. But remember individuals make up a society. If the Bible teaches that a gayist is worthy of death are you and I as individuals going to stand up and fight on behalf of a gayist? Not I.

More literature, but hardly more chantable, was a long article by Alphonse de Valk, a Basque priest at the Catholic college on campus. He was at pains to demonstrate on religious, anthropological and practical grounds, that homosexuality was immoral and destructive and should not be tolerated. "Their views should be rejected," their societies should not be afforded the rights and privileges of legitimate organizations. This is not discrimination but preventive medicine." De Valk's main sources were the Wolfenden Report, two anthropological works dated 1927 and 1933 respectively. The New Catholic Encyclopedia and several articles in Catholic journals.

Attention in the national media gradually died down, although it revived somewhat when the Saskatchewan Human Rights Commission decided to try the University for violation of civil rights — the University sought an injunction and was successful.

Technically, the battle as far as the academic community was concerned would be decided in University Council. Council is a body comprised of all full-time faculty plus some senior administrators, with the President as Chairman, and it is supposed to act as the main advisory body to the University. The President's tactic was to try to push the matter on to a committee. He asked Council to set up such a committee — not necessarily to recommend a policy on sexual orientation, but to decide whether or not a policy was advisable (remember, he had already publicly announced a policy of partial discrimination). If the committee thought a policy was necessary it should then determine whether there should be a different policy for different colleges. Clearly, the President believed in hedging his bets. This opening manoeuvre was countered by a strong light to elicit the committee and have the matter debated openly in Council, but the President's supporters were too numerous and the committee was formed. But one very important

Private & Public Figures

Jane Rule reviews
three recent biographies

The Lonely Hunter

A Biography of
Carl McCullers
Virginia Spencer Carr
Doubleday, 1975, \$14.50

Amy

The World of Amy Lowell
and The Imagist
Movement
Jean Gould
Dodd, Mead & Co., 1975,
\$14.50

George Sand

Curtis Cate
Houghton Mifflin, 1975, \$17.95

If Curtis Cate had been writing about a man as influential as George Sand was to not only in literature but in politics, it is hard to believe that he would have devoted the amount of time he has to her private affairs. This is not an error in itself since it has been a common fault of biographers to trivialize the personal relationships of great men, to consider their sexuality, if at all, as either dullness or a danger to their autonomous authority. George Sand's relationships with other people were enormously important to her, but Curtis Cate comes to them with all the prejudice of a man who assumes that sexual and maternal love are the center of a woman's life, any woman's life, even if she happens to be the most prolific and by her contemporaries considered to be the greatest writer of the period. That bias colors all his interpretations of her relationships, and he is not really able to understand any of them, much less integrate them into a total portrait of the woman. His condescension and sexual pieties, coupled with the physical weight of his book, make it often more inviting to turn than to read. Of George Sand's mother's bad temper, he says, for instance, "She had entered the age of menopause, and lacking a man to assuage her passionate feelings, she sought an emotional outlet in tempestuous 'scenes'." George Sand's mother had real grievance enough not to need that sort of old husband's tale to explain her anger. Even when he is dealing with male sexuality, his involuntariness is obvious. Of Alfred de Musset's taste in women, Cate must comment that he went "from bejeweled marquises to musk-scented sluts." It is no wonder that a man so gross in his notions about heterosexuality cannot deal with homosexuality at all.

Nearly all George Sand's intimate relationships were with men, and, with the exception of her husband and a couple of others, they were men younger

than she. Cate makes a great deal of George Sand's masculine qualities at the same time that he works to explain them away. Her masculine dress was more practical for riding in the country, the only costume that would let her into the pit for cheap tickets to the theatre when she was running short of money. And, though he gives room to such descriptions of her as Alfred de Vigny's "A man in turn of phrase, language, sound of voice, and boldness of expression," he restricts these qualities to her writing self and always interprets her relationships with men as either childish or maternal. "At twenty [George Sand] was still erotically underdeveloped," and it must have hurt her husband's "masculine pride to realize that he could not overcome his wife's basic frigidity." As a more mature woman, she restricted her lovers sexually because, according to Cate, in a motherly way she feared for their health. Chopin was consumptive, and

apparently, except in the early stages of their relationship, George Sand insisted on abstinence. A lover after Chopin also developed consumption. Cate does not speculate that George Sand in her maturity may have been drawn to men who precisely wouldn't make great sexual demands on her. The relatively new freedom of biographers to discuss the sexual nature and experience of their subjects should be welcomed by anyone seriously interested in the nature of the human creature, for we have been treated to our public persons for too long as if they were like the sexless dolls of our childhood, manikins dressed in period to play their parts only in the public show of politics and the arts. But, as Body Politic by its very title suggests, neither genitalia nor sexual acts in themselves can, in isolation, tell us much about the person whose identity and experience are involved. Biographers, like the rest of us, have been culturally conditioned to think of sexuality as "the private parts" of a life either beneath the realm of or present interest. Confronted with the possibility that sexuality can be a significant, perhaps even integrated part of a person's life, identity and experience, few biographers seem capable of using such material with the balanced insight that is required.

The difficulties should not be minimized. Evidence has often been destroyed, and even when it exists in diaries and letters, it is material more likely to be distorted than discourses of artistic problems or political decisions, moral and romantic notions as inhibiting as the language itself for the accurate and genuine expression of experience. The compounding difficulty, which should be of greatest concern, is the ignorant bias of biographers, most of whom accept full responsibility as accurate researchers of the period, few of whom seriously consider their responsibility to educate themselves in not only the psychological but social bases of

sexuality. Even if one wanted an education of that sort, it would not be easily come by since those texts which exist are in the large majority worse than useless.

All three of the biographies to be reviewed here, George Sand by Curtis Cate, The Lonely Hunter by Virginia Spencer Carr, and Amy by Jean Gould, are worth reading for anyone interested in Amy Lowell, George Sand, or Carson McCullers, all of whom were gifted writers. Each of the biographers has been meticulous in the ordinary requirements of research, Cate and Carr unfortunately giving in to the temptation of thoroughness to include far more peripheral detail than is useful or clarifying, but at least they provide good source books if not always interesting reading. None of them is equipped to handle the sexual material involved.

Cate insists that the gossip about George Sand as a lesbian, though abundant, was simply malicious. In any case, for all the men she was involved with, there was only one woman who importantly attracted her, Marie Dorval, an actress. In the intense beginning of their relationship, Marie Dorval often went from the theatre to George Sand and spent the night, a habit explained by Cate as simply one of convenience since Alfred de Vigny, Marie's lover, would be asleep at that hour and George Sand was accustomed to staying up through the night. He does not go on to deal with the fact that, except for with Marie Dorval, George Sand resented those hours exclusively for her writing. That the let-a-lete occasionally become (sic) a corps-a-corps is possible though I personally doubt it. He doubts it because George Sand was obsessed by the idea that she was too masculine. "And he goes on to say that, therefore, she 'must in any case have been a gauche and timid lover.' It seems, quite to the contrary, that she pressed her affair with Marie Dorval so urgently it finally caused a break between them." Alfred de Vigny wrote across a plaintive letter George Sand sent to Marie, "I've forbidden Marie to reply to this Sappho who bores her."

At pains to prove she was not a lesbian, Cate also wants to be sure he does not give the impression she might have been sympathetic to women's liberation today, for though she took a strong stand against marriage, she was not in favor of granting women the vote. George Sand, in these dangerous times, must not be made a model for contemporary women but be retained in the role of maternal lover, indulgent and protective. The fact that her reputation as a writer has suffered since her time makes it the easier to focus on her as a woman who, though dedicated to democratic principles and an advocate of them, refused as ludicrous the suggestion that she run for office.

The point is not that George Sand was a lesbian or a women's libber. Her life has been taken into the hands of a bio-

Our Mass Media

The Body Politic Review Supplement

Books
Mass Media
The Arts
Number 3

Our Image

Books Mass Media The Arts

What's In "Our Image"?

As gay people, we see ourselves being portrayed by our culture in innumerable ways and in various media and forms. The books by us and about us proliferate; they need to be reviewed and analyzed. The traditional forms of "high culture" — art, music, dance, theatre — are beginning to incorporate gay themes or characters, with varying degrees of success. We should be assessing what they do. The mass media — the daily press, television, radio — reach millions. It is crucial that we monitor the coverage homosexuals receive there. Gay people are attempting to uncover our lost history and we want to share some of that research with our readers.

Our Mistake

The name of the author of the Lord Hervey feature in our No. 23 issue was misspelled. The correct spelling of Jim's last name is Dubro.

Contents

Feature:
"Private Parts and Public Figures," by Jane Rule
Column:
"The Ivory Tunnel," Ian Young reviews small press books
Books:
The Lesbian in Literature
The Male Homosexual in Literature
The Making of the Modern Family
Male Armor
Understanding Homosexuality
Amazon Odyssey
Common — or Garden Gods
Female Man
Homosexual Acts
Poetry:
David Roche
Theatre:
City Nights
Close Friends
The Gracious Lady
Thinking Straight

Contributors

Barry Adam is a doctoral candidate in sociology at the University of Toronto and a member of the Gay Academic Union.
Chris Bearchell is a 22 year old socialist and feminist who has been active in the campaign for abortion law repeal and in the gay liberation movement in Toronto. She is currently the co-ordinator of the Committee to Defend John Darnley.
Michael Conway is a student of ballet in Toronto.
Graham Jackson is a Canadian poet and playwright. A collection of his short stories, *Gardens*, has just been published by Catalyst Press.
Bruce Larson is a 22-year-old student in the Theatre Program at the University of Toronto.
Peter Millard has taught English for ten years at the University of Saskatchewan and is the president of the Gay Academic Union on that campus.
Brian Mossop, a 29-year-old translator, is an active member of both the Gay Alliance Toward Equality (Toronto) and the Communist Party of Canada.
David Roche, born in Montreal, works at The Playwright's Co-op in Toronto.
Jane Rule, author of several novels and the recent bestseller *Lesbian Images*, lives and writes on Galliano Island in B.C.
Ian Young was one of the founders of the first Gay Liberation organization in Canada, the University of Toronto Homophile Association. A well known poet, he lives in Scarborough, Ontario, and runs Catalyst Press.

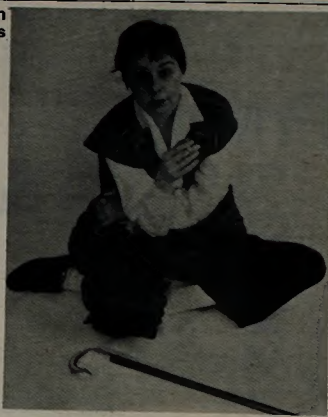
rather who wants to dominate her as no man in her life has been able to. Necrophilia is hardly the most clarifying sexual stance for a biographer.

If the abundance of detail in George Sand works to bury its subject, the same failing in *The Lonely Hunter* tends to trivialize Carson McCullers. Virginia Spencer Carr does not lack sympathy for her subject. She is far more dedicated than, I suspect, most readers can be to a gifted writer who seems to have had little gift as a human being. Egotistical, emotionally dependent, physically frail, Carson McCullers was a clinging tyrant in her relationships with other people. Elizabeth Bowen, who endured her twice as a house guest, said, "I always felt Carson was a destroyer, for which reason I chose never to be closely involved with her." Reeves, her weak and abused and abusive husband, contemplated killing her and finally killed himself. Only Tennessee Williams seems to have lasted the course of her life, faithful in his indulgence of and admiration for her. It was a life with enough melodramatic urgency, crisis and catastrophe to have made a fairly hair-raising, at times hilarious, in times tragic story, and some of the other players, like W.H. Auden, Gypsy Rose Lee, and Katherine Anne Porter, are colorful enough in themselves to present

challenging technical problems to keep them in their minor roles. Carr, however, continually interrupts the thrust of that life with domestic trivia, medical speculation, truly minor characters of little value only for the interviews they granted her, and finally tentative explanations of Carson McCullers, designed, for the most part, to keep her from entirely exasperating her reading audience as she did most of her live audience with drunken antics, not very good piano recitals, and cries for help. That Carson McCullers could produce the amount of work she did against the pressure of both real and imagined illness, finally crippling strokes, is due to her own remarkable dedication as an artist and to the uncritical and unwavering support offered to her by her mother and later by Mary Mercer, a doctor who attended her in the last bedridden years of her life. Carr's attempts to deal with Carson McCullers's sexual nature and involvements are neither so obtuse nor so defensive as Cate's with George Sand. She is more often descriptive than analytical, and she doesn't fall into the obvious psychoanalytic traps that make McCullers' life often look like a Freudian mine field. Though Carr does spend a good deal of time examining the relationship Carson had with her mother, who proclaimed her daughter's genius at birth, frankly favored her above the other children, and tended her in illness as if it were not simply the first but the only requirement of her life, Carr does not automatically associate this dependency with Carson's passions for women all through her life. Carr's attempt is to make that range of Carson's sexual nature simply a fact. "Not to be interested in sex with men... was as much a part of her physiological make-up as having two legs, arms, a heart, and a brain." But, it is so, why does Carr also say of Reeves, "he was incapable of coping with his wife's sexual inclinations or of helping her to become more heterosexually oriented?"

The passions Carson McCullers conceived for people as diverse as Grata Garbo and Katherine Anne Porter, her presentation of herself as a young genius worthy to worship at their feet (she literally threw herself at the feet of Katherine Anne Porter, who stepped over her in order not to be late to dinner) were consistently rebuffed, but her involvement with Erskine Mann and through her with Annemarie Clarac-Schwarzzenbach was of a different order since with these two women she hoped for an all-embracing rapport, and perhaps she came closer to it with Annemarie than with anyone else. Her desire to be loved rather than beloved, her belief that the roles could not be reciprocal, were sources of insight in her work but made her own life ludicrous and painful much of the time. It wasn't bisexuality, as Carr

Carson McCullers



Taking us by and large, we're a queer lot
We women who write poetry. And when you think
How few of us there've been, it's queerer still.
I wonder what it is that makes us do it,
Singles us out to scribble down, man-wise,
The fragments of ourselves. Why are we
Already mother-creatures, double-bearing,
With matricies in body and in brain?

From "The Sisters" by Amy Lowell

Amy Lowell



George Sand



tentatively suggests, which was at the root of Carson's unhappy relationships with people but a preoccupation with the "compounded" by the requirements of artistic dedication and severe illness. But at least this biographer doesn't make an authority of her ignorance, and it is better for Carson McCullers to suffer at the hands of sympathy and a profusion of not clearly structured details than at the hands of a misinformed expert or bigot.

Jean Lowell is sorry that Ada Dwyer Russell, the woman Amy Lowell lived with for many years, did not write anything about their relationship to contribute understanding—especially to those troubled with a psychosocial conflict such as Amy Lowell's. "Without that testimony Gould dabbles in a number of popular theories. She claims a 'dominance of masculine genes in Amy,' who as a child was 'seemingly as much a boy as a girl,' 'as if she had literally sprung from her father's loins.' It is typical of her style to offer first a bit of unsubstantiated medical lore and then to add mythological reference so that Amy Lowell is never in danger of being perceived as a case history but always as larger-than-life as she was. But, as if it were clear that the genetic theory is sound enough, Gould also explains Amy's being as good as the result of her having no companions her own age and imitating her brothers and father because she admired them. The balance for her is that the earliest analysis is a comic story about Amy's signing a letter to her parents, 'Your loving son, Amy,' because she could spell 'daughter' only as 'son'.

Amy Lowell's gross overvaluation, even in adolescence, contributed to her own sense of herself as "a great, rough, masculine, strong thing," but it did not make her anxious or shy of other girls her age. "She seemed to graduate toward the prettiest girls in school." In her diary, she acknowledged the kind of relationship she wanted: "I feel very much in need of a very intimate friend, a friend whom I should love better than any other girl in the world and who would feel so toward me... we should love to be alone together, both of us." The reciprocity Amy Lowell required obviously was achieved in her relationship with Ada Russell was part of her larger pride in her identity as a Lowell, one of the great poetesses of the eastern families, and of herself as a poet. The early attempts of her mother to force her into a more conventional mode, refusing to let her take a major role in a play, making an effort to see her properly married, were only temporary distractions from the character she would develop. There were rumors of a fiancé who left town, the explanation for a trip abroad and a session of severe dieting which left Amy Lowell in a deep lassitude for a long time. The biographer, while admitting that some were convinced there never was a fiancé, makes much of Amy Lowell's suffering from an unrequited homosexual love only in this experience but later in her long friendship with Carl Engel, as if these, too, could explain her final sexual choices.

Amy Lowell had wanted a husband, and she could have purchased one not only with her actual wealth but with her position. She might have been too proud for such a solution, but she would also have been at a loss to know what to do with one, for she herself explained, "I cannot help admiring and generally falling in love with, extreme beauty." After seeing Duse, the famous actress, perform in Boston, Amy Lowell, "with her laughing aggression," followed her ad to Philadelphia. "She later counted Ada, also an actress, with the same energy.

After being attracted to the theatre, Amy Lowell was a real actress herself. She loved to produce plays at her own house, and she thoroughly enjoyed the reading of her lecturing tours once she was at an established post. She liked to "play" herself, a large, forthright woman who smoked cigars, part of that pleasure was to undergo a quarrel with her "undressing lady." And she carried herself into her business dealings with publishers and editors in the same way,

assured, hard-headed, proud.

Amy Lowell and Gertrude Stein were almost exact contemporaries, and Gould compares them, claiming that they both contributed "by the lives they led, to the liberation of women, lesbian or otherwise, the world over." The difficulty with this claim is that the Amy Lowell and Gertrude Stein both led was based on social privilege. Neither was a woman who could appeal for survival. Amy Lowell had even less political consciousness than Gertrude Stein. Only at the end of her life did Amy Lowell develop paranoia about those classes of people, suffering poor working conditions and wages in the mills owned by her family, and then her concern was for them but for herself. Liberation for Amy Lowell was entirely a personal matter.

Someones are very much linked with power, and a great many of Amy Lowell's mannerisms and tastes, which are offered as secondary sex characteristics indicative of her sexual needs, may have been much more importantly related to her desire for power, not necessarily in a sexual relationship at all, but in the kind of world she sought to be recognized not just as the sister of the President of Harvard University, not just a Lowell but a woman who was a poet and a planner. One of her ambitions was to have the President of Harvard know more importantly as "the brother of Amy Lowell" than her relationship with Ada, though she may have wanted to assert her family, there are indications that it was a far more equal relationship because Ada insisted on a businesslike salary for her part in organizing Amy Lowell's life, on freedom to visit with her family and friends as she chose. Amy's nickname for Ada was Peter, as if it were important to lift her, too, into an identity of privilege.

As a biography, Amy is the most anxious in attempting to bring private and public person into focus together. Though Gould can introduce some understanding and regret for Lowell's failure in heterosexual love, she happily acknowledges that Ada was the source of Amy Lowell's greatest powers. "If her heterosexual behavior had been as good as not been checked—so to her tragic disappointment at the time—she might never have been more than a Boston socialite and heretofore a minor figure in literary history." Gould ends the biography by quoting Amy Lowell's "In Exiles," whose mood is evident in just a fragment.

So you, at earth-heaven,
I do not thank you,
I have you
and live.

Perhaps what these biographers all fail to do is to deal with the reciprocal pressures of sexuality and society, the part money and privilege or lack of it play in sexual choice, how little "masculine" and "feminine" traits have to do with sex at all but with power or lack of it. In her study of the lives of Gertrude and Virginia Carr respect the sexual experience of their subjects though they may not always understand it. Curtis Cate, for all his availing to the contrary, has not been able to reduce George Sand to his own needs, and, though this is, by far, the best biography of the three, George Sand remains the most politically perceptive because she understood the relationship between private and public lives, even if her own was imperfectly related to her knowledge.

We do not want or need biographers who come to the lives of their subjects with a ready-made cultural or political theory for analysis and judgment. What is required is the knowledge that, if sexuality is a legitimate subject for the biographer, the writer's own culture and politics are not sufficient for dealing with it. Explaining or explaining away sexual identity and experience are not the point. Restoring human beings to their wholeness in our perception of them is the job of biographer and citizen alike. As long as who and what we desire are treated as broken off secrets of our lives, that is, men, all consuming for women, we will go on understanding very little about what it is to be human, in public or private. □

Books

The Lesbian in Literature

A Bibliography

Gene Damon, Jan Watson and Robin Jordan (eds)

The Ladder, 1975, \$7.00

The Male Homosexual in Literature

A Bibliography

Ian Young (ed)

Scarecrow Press, 1975, \$10.50

We are only now beginning to realize the extent and range of the homosexual literary tradition. How many of us can remember when even a few years ago it was virtually impossible to find a list that could direct us to literature about ourselves? Discoveries were usually accidental; we might stumble upon a gay character in a novel or intuitively sense the homosexual element in a poem. But unless we were really lucky, we never found anything that was unequivocal or inspiring or even marginally positive. These two bibliographies provide a map of previously uncharted territory. They complement each other very well, dealing as they do with both the lesbian and the gay male in literature. Gay literature may have been ignored, dismissed and suppressed throughout the centuries, but when you put it all together it turns out to be not such a modest compilation after all. The Lesbian in Literature has over 2500 entries, and The Male Homosexual in Literature 3000 terms. They should be considered essential companion volumes in any basic library collection on homosexuality.

Of course, the kinds of fiction, poetry, drama and autobiography that get included are of enormously varying quality in both volume and content. The selections are not by gay authors, and therefore may present a distorted view of homosexuality. The Lesbian in Literature has undergone a slightly more radical change in content in this regard. When it first appeared in 1967 and was circulated modestly in homophile circles, it contained a classification system of A, B, C, and D. The letters correspond roughly to major or minor content, repressed behaviour and trash. The second edition uses the same classification system but whereas the D items in the first edition numbered over 3000, in the second almost none remain. Gone are the most lurid formulae titles like *Warton Desires, Gang Girls, Lull Lottery and Dikeville*.

The passing of pulp fiction from the lists is hardly a cause for mourning, containing as it did such sensationalized and homophobic representations of lesbians, but it does provide a valuable source of reference material for the study of stereotypes and social attitudes. An interesting attempt at such an analysis appeared in the special Lesbian-Feminist issue of *Margins Magazine* in August 1975. At least now no lesbian should have to resort to the *frisson* fodder of (male) middle America to read about herself.

Ian Young's gay male bibliography contains a bonus of four essays on gay literature by Graham Jackson, Rictor Norton and Young himself. These are general surveys of the gay novel, gay drama and gay poetry to supplement the booklets, as well as an eloquent indictment by Norton of the lit crit industry for the systematic suppression and dismissal of homosexuality from its considerations. Norton pinpoints the problem as the "very crucial assumption that homosexual writers express a merely homosexual truth arising from the ghetto of their experience, while heterosexual writers are somehow capable of expressing universal truth."

The task for the critic-gay-liberator,

then, is to give the lie to this assumption by her/his urgently needed restorative investigations of gay literature. The bibliographies will be of considerable help to them. This is not to say the reader-gay-liberator will not find the studies useful at all. There is still the element of hi-and-miss, of course, since annotations are non-existent. Busy readers would have welcomed more lists at certain points.

How complete are the bibliographies? That is very difficult to assess in such an understated way. The books are not what they are but the beginning of a long line of ever-more-specialized compilations and they will serve as important catalysts to others. No doubt there are people already harrumphing at the omissions of titles by their favorite obscure author. The editor of both books would no doubt be pleased to hear about them. Let them know.

by Ed Jackson □

The Making of the Modern Family

Edward Shorter

Basic Books, 1975, \$16.50

The family we know is not as eternal institution, and its changes are important to gay people, for it is within the family that we are raised surrounded by heterosexual models, and it is the family that later excludes us. Gay life necessarily takes place outside its bounds.

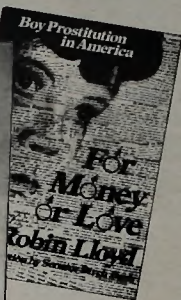
Before the changes in sexual habits and the status of women and men in progress today, there was an earlier revolution in Western Europe and North America around 1800 that destroyed the traditional family. The changes were in three areas—mate selection, the mother-child relation and the relation of home life to community life. The Making of the Modern Family draws on old records to describe the lives of the mass of people (not the upper crust) in these areas before the last "sexual revolution." And it shows how these changes have affected the individual's experience of life what Shorter calls a surge of sentiment: a "willingness to rearrange the objectives of marriage and family life to the benefit of other people go to the top of the list and more traditional objectives get ranked further down."

Some of the traditional objectives were basically of an economic nature. To begin with mate selection, most people in the eighteenth century did not live from wages but on an income derived from owning property like a farm. A central concern was the expansion and orderly inheritance of this property. Marriages amounted to a contract between two lots of property and a means of identifying the line of inheritance. There was naturally a great concern with child legitimacy, pre-marital female chastity and making a good match, propertywise.

But with the capitalist labor market, there appeared a class of wageworkers who were not tied to the land or to property, and this translated into a new social subculture. "Romantic love" (I prefer Frederick Engel's term "individual sex") was a new social ideal, a new kind of group. Shorter's evidence is a massive increase in the number of illegitimate births, with reasons to believe this resulted from more pre-marital sex, and a change in who was selected—a decline in property criteria, an increase in mates of the same age, and by implication an increase in personal preference.

This raises an interesting question for the gay reader. Were there forms of sex also "liberated" at this early date, down at the bottom of the social ladder? Or were these forms never as hedged in? Or did they become more restricted than ever with the appearance of the modern family? Shorter only mentions this matter in passing. He asks whether, given pre-marital abstinence from coitus in traditional society, people engaged in other erotic activities such as masturbation and homosexual acts. Unfortunately, while heterosexual writers are somehow capable of expressing universal truth,"

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Our Image

Nuclear family (circa 1950)

His only evidence is that there was a sudden appearance at that time of literature denouncing the practice. Shorter is on shaky ground here (you can tell he is lacking evidence when his sentences start with "I just cannot believe that..."). The sudden concern about masturbation could have been otherwise motivated: perhaps it became more open, or it came to be seen not as an isolated curiosity but as part of a more general threat to the social fabric.

Shorter also misses something. I think, in his account of how women were affected by the economic changes. They were more affected than men, because they could now hire themselves out for wages and thus obtain a degree of economic independence that would enable them to act more as they pleased. And there was a class difference here: legitimacy and good matches remained a concern for the propertied classes, but this group of soon came to have a high standard of living, and the man's work alone could support the family. For the first time, women were available for intensive child-care (previously children had been neglected by today's standards). This meant a division of labor between the sexes even greater than before: these women no longer generated a part of the family income, which in traditional society had given them a certain status.

Now, toward the end of the nineteenth century—that is what Shorter misses—the family with a dependent wife appeared in the working class. The exploitation of third world countries enabled capitalists to pay some workers in the imperial centres wages high enough to support a wife. She might like war, but could later be sent back to the home. This is the period when ideologies that divide working people came to the fore—racist theories were first elaborated, and sexism as we know it took hold. Women were denied equal wages, to cut back abortion, the Roman Catholic church propounded in 1959 its doctrine of the soul entering the fetus shortly after conception, and in Germany the anti-gay paragraph 175 of the Penal Code was introduced in 1871. This "counter-revolution" did not begin to abate till recently, another factor making changes in sex, marriage and the family appear new.

Shorter claims, confusingly, that despite the more elaborate division of labor between the sexes, there was a decline in sex role distinctions, by which he seems to mean more empathy between the sexes. Here I think he may be misinterpreting modern male chauvinist chivalry. Or else he is assuming that with the rise of what he calls domestic couples became "soul mates". His chapter on domesticity shows how in traditional society people socialized mainly with community peer groups, mostly of the same sex. Later, men were drawn from male socializing to family intimacy (kin group socializing, and among the middle class socializing with other couples).

The explanation is somewhat lost in the description, but it is revealing: "Ac-

ording to Villeneuve (a contemporary observer), middle-class families in Marseille were withdrawing from constant community contact, it was because that outside world—in this case bourgeois commerce—appeared less inviting than formerly." In other words, people fled to the home as a refuge from a work world increasingly dominated by cash values. The concept "home sweet home", the family as the pinnacle of civilization, became dominant, spreading in the latter part of the nineteenth century to the working class. Daily social-emotional life became centred by necessity in this small, heterosexual unit, a far cry in all respects from traditional society. But I fail to see why Shorter would want to call this a decline in sex role distinctions. As long as men and women are raised to perform different tasks, the habits and mentalities of one sex will be foreign to the other.

At times, I got the feeling Shorter thinks the modern family is based on "sentiment", with economic necessity secondary. But forming couples is not what defines the family. The key to the family today is the continuing economic dependence of women arising from their role as housewife and mother. Any lessening of that dependence (as at present, though I think Shorter exaggerates it) is a breakdown of the family as it now exists. Shorter explicitly states that the modern family grew around the mother's childbearing and the father's fleeing for refuge, rather than around the continuation into marriage of pre-marital sex-love. These are first and foremost economic concerns, though they have obvious implications for "sentimental" life.

And not only for heterosexuality. Homosexuality does not fit in with a society where marriage follows "naturally" from the division of labor between the sexes. As the latter changes, homosexuality becomes possible outside the traditional forms compatible with marriage (prostitution, married older man with unmarried younger man). Sexual-emotional relationships between two people of the same sex, both of marriageable age, are one sign of change.

While it cannot be said that "sentiment" has come into its own, free of economic constraint, Shorter is probably right in saying that the coming of industrial civilization brought, on the whole, an enrichment of sex-life for most people. This challenges well-worn Freudian assumptions. Moreover, the book suggested to me that not only behaviour changed, but also people's inner feelings and desires. I "cannot believe" these were the same before 1800 as they are now, just the product of a historically constant "flavor". Shorter, more traditional here, tends to see sexual desire as an unchanging and autonomous force, and one that is disruptive of social order and inherently incompatible with long-lasting relationships. He suggests the increase in sex-for-pleasure within marriage has made the family, formerly centred on domestic intimacy, unstable. An alternative view is that it will

photo: Culture pictures

be disruptive in any society like ours, where the predominant forms of long-lasting relation is a socially isolated unit like the modern family, based on economic compulsion and sexual inequality. I have not looked at Shorter's explanation of changes in the lives of children, or at his historical methods. His use of statistics and reasoning based on them is very interesting, and he conveys what he learned in a very readable way, though I found his sense of humor a bit precious. My main criticism is that he has not written the book without quite making up his mind whether or not this is a Marxist. Besides most things like writing "capitalism" in quotes, as if there is some question as to whether such a thing really exists. Shorter does have a class-based economic explanation of the changes he describes, but it gets lost in the otherwise interesting picture of a 'sentimental revolution'. Still, the book gives a real sense of the family as a housing institution. It's miles above the sociological trivia we are constantly exposed to.

by Brian Mossop

Male Armor

Selected Plays, 1968-1974

Marin Duberman

Dutton, 1975, \$10.75

Marin Duberman is no intellectual slouch. Unlike most playwrights who write to appease or reassure their audiences with safe and easy platitudes, Duberman attempts what few of his contemporaries would dare to essay, an examination of what it means to be a "man," the history, the introduction of this collection of his plays.

For many people concerned with that question, the writings of Wilhelm Reich have been of special importance, and "male armor" is deliberately meant to recall Reich's broader concept of "character armor" — meaning, the devices we use to protect ourselves from pain, fear, energy, and especially from our sexual energy: the strategies that help us grow a skin — and then keep us in it.

Unfortunately, we would be disappointed to find several of the plays that follow with either Reich's theory or Duberman's variation on it. The longest play, the collection, "Thymele," which has only been performed in workshop, comes closest to illustrating the concept of "male armor." The play deals (in part) with a "beautiful animal," Bob, who, with his wife Nancy, occupies a comfortable niche in Middle America. Their relationship is by no means a standard one, however, for as Duberman intimates in his brief sketches of them at the beginning of the play, they are both dimly aware that there's more to life than a bungalow in New Jersey. Nancy, by far the more aggressive of the two, attempts to break out of the suburban mould by introducing her unemployed husband to a slick New York executive who, while lonely men with beautiful male animals.

Bob, in his ho-hum way, accepts a job with the firm and undergoes some sort of personal revolution. Whether this intuition constitutes a belated discovery of self-worth, an acceptance of his homosexuality, or what, we can't be sure. For, in theatrical terms, the play is a disaster, too long by half and overcrowded with ill-defined characters who have no real dramatic purpose (except perhaps in Duberman's erotic fantasies).

The same unrealized ambitions characterize five of the other plays. Each offers, it is true, a view of men "trapped" in various stereotypical roles, but not one is successful in dealing with the "entrapment" in theatrical terms — except perhaps "The Outman Order Scale" which has a kind of comic impetus that keeps things moving. The latter work, like its companions, is still too clever and we get the distinct impression that Duberman's intellect which tends to be of the academic variety stands in the way of enriching any of the situations he has set up.

Only one play, "The Colonial Dads," really works as a piece of theatre and, at the same time, as an illustration of two men groping to expand their psychic



Marin Duberman (photo: Roy Wiskley)

horizons. Ironically it is one of two plays in this collection by a gay playwright that does not deal in any way with homosexuality. Both characters, a professor of English and a young student-poet, frankly disavow any interest in their own sex. This disavowal is meant to illustrate their paranoia or inability to come to grips with their homosexuality. Duberman does not develop it. If anything, the relationship develops into a father-son-like bond, albeit with more tenderness and understanding than is usual in such relationships.

"Colonial Dudes" is tight and dramatically controlled; the character shading is subtle, masterful, and, above all, Foley and Wayne are so eminently likeable. We want them to be gay, to touch or kiss, in a bad way, but Duberman only takes them so far and no further. For homosexual heroes, he gives us a character youth in "Metaphors," the sequestered psychotic Ted in "The Electric Map," and the ridiculous, posturing Adrien in "Elapagabab." Not much better really than what we've been given all along. It's a cheat, too, when we've been promised so much.

by Graham Jackson

other "biological base" (despite the subtitle), or that gay people count among themselves no more transvestites than do heterosexuals. The most striking characteristic of the book is its structural and theoretical confusion. One article speculates that male homosexuality has something to do with hating women; another soundly refutes the contention. One claims feminine gender identity in gay men (using 1936 "evidence"); another observes that there is none. One rambles aimlessly about aversion therapy, another (presented by a member of the Clarke Institute of Psychiatry in Toronto) states that men who have contracted marriages out of therapeutic prodding "seemed to be very happy for about a year but, in the course of time, the heterosexual adjustment usually deteriorated and they were left with a virtually non-functional marriage and greater problems than those which they had had prior to therapy." (p. 32)

Liberal opinion seems to have accommodated itself to the "consenting-adults-in-private" legalization and now stubbornly insists that no more "concessions" may be considered. Fairbairn exemplifies the tortuous reasoning: Different age of consent laws must be defended because "it is normal for the female to be sexually oriented to the male, and the female develops the innate ability to reject the advance of a male which the male lacks" (p. 163). Public expressions of affection must be unthinkable because "all nations forbid the manifestation of deviant conduct in public. It is both false and logical (sic) to try to equate heterosexual and homosexual cohabit or to suggest that the homosexual has the same 'right' as the heterosexual." (p. 164) The "in-private" stipulation reasserts itself here with a vengeance. The UK article on Lesbians fails to rise above the general morass.

UH is of interest as an indicator of the gay image in current establishment ideologies. The "understanding" it offers is cautious or prudent. It is a "liberal" book with a distinctly early 1960s flavor — an anachronism before its publication, and a reminder that the struggle is only beginning.

by Barry D. Adam

Understanding Homosexuality: Its Biological and Psychological Bases

J.A. Loraine (ed)

1974

UH is an incoherent collection of articles drawn from psychiatry, law, theology, and medicine with a chatty gay history of the Netherlands. For those who have yet to learn the "hows," we discover that homosexuality has nothing to do with genes, hormones, body build, or any

Amazon Odyssey

Ti-Grace Atkinson

Link Books, 1974, \$4.95

I found Amazon Odyssey trying to read. It is indeed an Odyssey, although one containing an unflattering energy. Unfortunately this energy is sadly mis-directed. Perhaps the format of a collection of speeches and articles covering a span of five years (that have contained both unenvying repetition and rapid change) is not conducive to contributing to a discussion of strategy and tactics for the

feminist movement. This confusion and tediousness are only exacerbated by the myriad of foot notes and cross references that were probably included to combat just such a problem. Perhaps, too, I had expected more than such a collection could hope to offer.

Many of the underlying premises in Amazon Odyssey lead to a very serious criticism. Atkinson's premise that sexism is the root of all oppression, her (implicit) belief that a woman cannot be a feminist unless she is a lesbian, and her snobbery toward lesbians who have not come out or who have not done so with a loud and controversial yell, all seem to betray an insidious elitism. Amazon Odyssey betrays a lack of confidence in feminism, a lack of confidence in lesbians concerned with their oppression as gay people, and finally, a lack of confidence in the ability of the struggle for women's liberation to succeed.

Elitism as a cover for lack of confidence does not stem from any personal inadequacies on the part of the author, but rather from serious errors in analysis of the roots and nature of the oppression of women. As a leading proponent of "radical feminism" Ms. Atkinson believes that all women constitute an oppressed "class" which is counterposed to an oppressor class made up of all men. I agree that womanhood as a whole is oppressed by the society we live in and that this society is male-dominated, but to extrapolate from that a theory such as that put forward in Amazon Odyssey is to grossly oversimplify hundreds of thousands of years of human history.

Atkinson does not explain how or why women came to be oppressed. Nor is it compulsory for every contribution to the body of feminist theory to do so, but the omission of this explanation in Amazon Odyssey can give the impression that women's oppression is eternal (and perhaps to many readers, therefore unalterable) by only referring to the lack of confidence expressed in the book. Atkinson's analysis (including her mis-use of the term "class") threaten to seriously weaken the struggle for women's liberation.

Without glorifying life in early hunting and gathering societies, there is ample evidence that relations between women and men were quite different in so-called primitive societies than they are in our own. The necessities of the struggle for subsistence and the need for a communal organization of productivity excluded the possibility of class, racial, and sexual tyranny. It was only with the development of more advanced production (in various forms of agriculture) that there was a material basis for the private ownership and control of property and production. It is with the demise of collective control over providing for the needs of each member of a given

When I went to see Mark he was, I'm sure, and I was glad to see me. As for me, I was a little excited. It was waiting for something like this and a half for this to happen.

It was all legitimate. We ran into each other on the bus, you see. And he said "Come on over. Steve's away for two weeks and I don't have anything to do so I did."

He showed me around the house. I saw the plants and the kitchen with enough pots and spices to say that two lived here. I saw the double bed and a wicker piano in the living room. I saw the double bed. Standing in front of a window he had chosen to point out this collection of Chinese paper cuttings.

Pressed between glass, I was very excited and said (slowly) the next best thing to class. One little move, one sign, I thought, and we can be making love again.

He was choosing his words carefully, letting in enough space between paragraphs to accept an unequivocal move, a look. I gave him my twenty days in the livingroom I said "I'm going to Toronto." I'm afraid to sleep with you again I did not say. There's more to life than this. You won't love me the way I need it. "Yeah," he said, "That's what they say."

3 Poems

Gertrude

No, knowing Gertrude was not nothing. To be chided by those warm hands, man's hands and embraced with that kindy way of talking she had helped, when the time was right. Always her Strong, confident American way of agreeing ("Well, sure," when she wanted to). Started the evening with the same, Oxford, and John Hopkins men.

When they brought word to me that Susan Hayward had died I thought: I'll cry tomorrow and shed another drink. Then I thought of Anne, a Lesbian friend who'd idolized her, loved the star. How cozy! What a tough lady in sentimental pants, drunkards, husband stealers like old train in different names. Smash-up. The story of a woman, hardly any, not quite the heart-throb for my Anne. But who's to say? All that suffering Worm responding to Jane's and mad warrens made her, maybe over bravely? I want to live.

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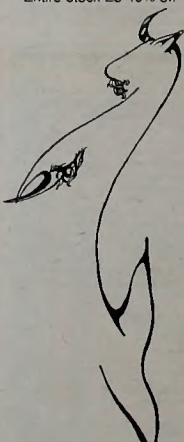
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society that inequalities and oppression are able to develop. It is under such conditions that it becomes possible to view human beings — women and children within the family and slaves (of both sexes) within production — and property. With the division of society into classes (a term which is commonly understood to describe relations to property and production) of slaves and slave owners, and the development of the patriarchal family, two kinds of oppression came into existence: class oppression (applied to both sexes) and the oppression of women as a sex (regardless of class).

is arbitrary, artificial and depressing. It reduces the process of building a strong, independent women's movement to a football strategy. Serious feminism should be engaged in drawing into action the largest possible number of women around those issues with which they are most concerned. As such a movement is built, decisions about strategy, tactics, allies, focal points for action, etc. must be made democratically by those involved. We do not need schemata from academics who are out of touch with the real lives of women today. We need conscious, democratic leadership in building a broad-based struggle that can

Young continues, he believes that "this is that happy time when we are not in the main, but not exclusive, theme of the poems in *Common or Garden Gods* is love, the love of a man who is living in happier times and who is less than actually romantic. Young's special gift is the ability to catch the exact feel, curve and shift of a moment so that the reader shares the experience with extraordinary completeness. Usually the moment is one of quietly happy union, and indeed happiness lingers around the whole book. But it is not easy, untrifling happiness; it has a tinge of sadness running through it caused by that familiar bane of all romantics — an awareness of change.

My most serious complaint against Young is that some of his poems have a literariness that can run dangerously close to banality. Such poems as "Letter to Bollingham," "Afternoon Rain," "8th and 25th of December, 1969," seem to be close transcriptions of actual experiences. No doubt they were significant for Young and his friends, but not necessarily for anyone else. In this subjectivity Young is merely part of the general trend in Canadian poetry and even if he is at fault, the literariness could turn out to be a future virtue. Curious readers of the future might well turn to some of these poems for their circumstantial description of a particular and interesting ethos — let us call it Toronto Gay Bloomsbury. Its costume is jeans (but not too bitchy), its drink China tea and its voice Catalyst Press (and occasionally *The Body Politic*).

At the moment, however, the most significant poems seem to be those that are least particular, such as the subtle and well-wrought "Spoken," "Unspoken," or "Memories of a Pub-Speaking Woman." There are many other small feasts in the book. Young is a good representative of the new gay poetry, still a little tentative because it is not yet truly post-liberation, but free at last. He speaks for all of us, to use his own words, have moved "Out of this room and into danger/out of danger and into life."

by Peter Millard □

AMAZON ODYSSEY

THE FIRST COLLECTION OF
WRITINGS BY THE

POLITICAL PIONEER
OF THE WOMEN'S
MOVEMENT

TI-GRACE ATKINSON

Women are a multi-class, oppressed sex, just as we are a multi-racial sex. Our society is still divided into a ruling class and the dispossessed majority, the working class. There is class division and oppression among women just as there is racial division and oppression among women. To make such a statement is not to divide us from one another, it is to recognize divisions that already exist. It is because of these divisions — because all men are oppressed on the basis of class — that it is misleading to the point of being dangerous to claim that sexism is the root of all oppression and to refer to women as a "class" as Atkinson does. The danger lies in obscuring both the real enemies and the potential allies of women. To be blind to such crucial factors is suicidal in any kind of battle and the logistics of battle is something with which Amazon Odyssey is greatly concerned.

Atkinson's position is that men are the oppressors of women and that our fight for liberation must therefore be directed against them. It is true that all class societies have been male-dominated (though it is more accurate to describe them as being dominated by a tiny handful of men) and that all men are trained to act as tools in the oppression of women, but it is also true that most men are down-trodden, exploited and oppressed themselves for reasons such as class, race and sexual orientation. These men have a stake in the victories of feminism, not only because sexism is stifling to all regardless of sex, but also because such victories will strike blows against the system that is responsible for all forms of oppression. Many men can and eventually will become our allies in a struggle to change this system.

The most telling indicator of Atkinson's lack of understanding of the need for unity whenever possible among different groups and of her lack of confidence in women is revealed in the chapter: "Strategy and Tactics (subtitled 'a presentation of political lesbianism'). It is supplemented by a long series of charts and diagrams. This "feminist battle plan"

eventually include all women. This is where our real power lies, not in "learning to play war games."

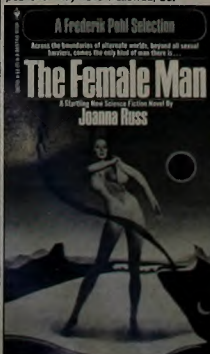
Perhaps the most disturbing part of Amazon Odyssey is that which deals with lesbianism. Part of Atkinson's battle plan involves the utilization of a "vanguard" of women who have withdrawn themselves from all relations with men including and especially sexual relations. She labels lesbians "the buffer zone" and draws an involved and dubious analogy between our role in the women's movement and the role of criminal elements in the working class movement. To her, lesbianism has political implications, not because it is and has been suppressed for centuries, but because it is a political statement (whatever that means) and nothing more. Consider this statement: "I have been called 'lesbian' far more often than any lesbian I know of in this Movement. And it is for my feminist politics." Or this one: "I am enormously less interested in whom you sleep with than I am in with whom you are prepared to die." A lesbian is a woman who falls into Ti-Grace Atkinson's vision of a "buffer zone." I have often resented being reduced to my sexual functions, in terms of who I sleep with, by my straight sisters in the women's movement. To be reduced to a "buffer zone," because of who I do not sleep with, and by a woman who is supposedly the "political pioneer" of Women's Liberation and a champion of lesbians, is at best an extreme disappointment.

by Chris Bearchell □

The Female Man

Joanna Russ
Bantam, 1975, \$1.25 (pbk)

It would be unfortunate if the cloak of Sci Fi were to make *The Female Man* invisible. The conventions of Science Fiction have a way of doing that for many readers. And *The Female Man* is certainly done up in classic Sci Fi fashion. From the cover's wild soft thing in and out of flesh tones, hurtling/ floating through a cosmic escape, to the hype-for-hype sake cover blurb, "Across the boundaries of alternate worlds, beyond all sexual barriers, comes the most imaginative form of fiction. We should not be put off. Her publisher may have allowed, but



Common or Garden Gods

Ian Young
Catalyst Press,
315 Bloorville Ave., Scarborough,
Ontario, 1976, \$3.95
\$3.95

In one of his poems, Ian Young recalls Cavalry's poignant hope that "Later, in a happier time / a man just like me / will appear, and act freely." And sometimes,

Our image

Joanna Russ has only dipped into those traditions.

Her character comes from several worlds. Janet is from Whiteaway where men do not exist and women love and live with each other. Jeannine is from a not-quite Manhattan of 1969. She is all wiles and matrimonial wiles; a mere shadow over most of the book. Joanna is 1975. A dabbler in feminism and lesbianism; consciousness without courage.

Janet is I, Jeannine is I, Joanna is I, and finally, J (the author) is I. This fascinating Doppelgänger battles and coexists its way to a rough enlightenment. For her/him, and for us.

Joanna/Janet falls in love with Laura — the only central character who is not Joanna Russ. Jeannine, the clothes horse, is Joanna's past; Janet, the Whiteaway/separatist, her future. There is a change in Joanna from one to the other but it is not a transition. Joanna does not wriggle out of the used Jeannine, nor Janet cast aside the worn Joanna. They coexist and from that arises the revelation of metamorphosis. The butterfly is and is not a winged worm.

At the end, the three are brought together by 'J'. The author poses as a general in a world where men and women are battling to the death. That war can only be won if she can find allies in the worlds of the three 'J's who will help establish strategic bases.

She finds Joanna and Janet unwilling. They are in love with Laura, with women. She becomes impassioned about the injustice, "I and the war I fought built your world for you, I and those like me, we gave you a thousand years of peace and love and the Whiteawayan flowers nourish themselves on the bones of the men we have slain." But Laura is now,

Whiteaway exists for them already.

It is Jeannine, the part of J still unidentified, who agrees to help her further the conflict: "You can take the whole place over. I wish you would."

Russ' choice of the Sci Fi genre is an interesting one. Her book is well written, if complex, and she has avoided the business which has made that genre a literary pariah. Sci Fi is indeed a cloak, and it may have made *The Female Man* just visible enough. It is being sold in suburban plazas that this journal, for example, will never see. And because of its sensationalist look it is likely to be picked up by a great many ordinary people.

Sci Fi may still be out in literary circles, but its popularity is unchecked in more diverse communities. *The Female Man* points new directions for soft core propaganda. A Sci Fi novel with a radical message sends one into fantasies about revolutionary Norse and Gothic novels. And why not? Popular education must be in the forms of popular culture. We can no more afford to snub this booming form of literature than to ignore Madison Avenue. The medium is the medium after all. With the right message it can be used to tremendous effect.

The Female Man is artful, honest, probing, even correct. And it has the earmark of popular culture. What more could we ask? Only accessibility. If popular book forms are to be a medium for liberation class it is less important that they be artfully written than that they be read. Russ' style is opaque enough to warm the heart of the most elitist academic. She has eschewed the forms, but not the style, that delights that influential body of partisan ide and socialist rich.

by Mary Walker □

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"reading from left to left"

Theatre



photo: Mike Stedman

George Johnson (top) and Philip Shephard
in a scene from John Herbert's new play

Close Friends

John Herbert

The Gracious Lady

Tennessee Williams

Phoenix Theatre

Toronto

Both "The Gracious Lady" and "Close Friends" are directed by John Herbert. He is the author of the latter play, and takes the title role in the former. It is a long and largely embarrassing evening.

"The Gracious Lady" is by Tennessee Williams, and Herbert apparently obtained the author's permission to mount the play in drag. That is not inappropriate — it is a burlesque in any case, glibly froth. Williams kicking the cat right off the roof (hot tin variety). Coccolony is not just any southern town, it is the southern-most town in the U.S. that crumbly genteel house doesn't contain just a few tormented and eccentric souls, you have to pay to get standing room. Herbert keeps it all moving at a Punch & Judy

clip, and though no one actually did get hit on the head with a baseball bat, two extended farts got the biggest laugh of the evening. Herbert somehow managed to look both statuesque and vulnerable as The Gracious Fraulin, the decaying beauty with a glamorous past. The rest of the cast bounced energetically through their roles, though I occasionally wished that Graham Harley had never seen Maggie Smith. The play's scarcely worth the mounting however, Williams' overheated world is close enough to parody to make self-parody a bit squirm making.

"Close Friends" was written in 1969 and shows it. This is its first fully professional production. It is a bomb on all counts. Whatever Herbert's been doing over the last seven years, he clearly hasn't been in touch with any changes in the gay world or he would have kept this embarrassing one-act under wraps. The title is heavily ironic. It's bitch and fem time; the homosexual couple at war, the failed partners picking at old wounds. And in case you thought you'd seen the last of the doom-and-gloomers (that's where the homosexual character gets to die before the final curtain), both guys are dead as the lights dim on this one. Though they took so much time doing it I felt the final moments would have been more appropriate sung.

Herbert has a wooden ear. He writes the most uncannily stilted dialogue I have ever heard on stage. Neither George Johnson as Jon, the pretty one, nor Philip Shephard as Lord, his brutal former lover could vitalize those inert and piddling lines. But I could forgive inadequate writing if Herbert weren't just handing us the same old crap. He is a gay playwright, something of a national figure, and admirably devoted to the development of Canadian theatre. If it were not for his position and integrity I would not feel I had the right to say he owes us a good gay play, but I'm afraid his stature involves that responsibility. I cannot help but feel that he will continue to fail as an artist for as long as he fails to find new and more convincing responses to his homosexuality, and ours.

by Gerald Hannon □



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Thinking Straight

Lawrence Collinson
Bruce Larson (director)
University College Playhouse,
Toronto

Thinking Straight is not a complex play. It's an amusing comic strip, illustrating the mental conflict of a gay writer who, stationed at his typing desk, is composing the familiar heterosexual romance. On one side of the stage, a woman appears who plays the role of the beloved — with the exaggerated passion of a young Joan Crawford — as the author imagines her in his script, "The Moods of Love". On the other side appears a young man representing the protagonist's gay conscience who interrupts the author's attempts to create with constant reminders that what he is writing is clichéd, dishonest in terms of his own sexual experience and betraying of his gay audience. Of course, the writer's gay conscience triumphs and, in the end, we witness the synthesis of gay sensibility and creativity.

The play was given a satisfactory production in the intimate space at the U.C. Playhouse, a theatre ideally suited to plays with small casts and limited set demands.

The idea — a gay writer's responsibility to write on gay themes — is an important and interesting one, not often presented in gay theatre. In the future, we hope that the idea will receive a more thorough exploration by more and better playwrights. For the meantime, we should thank director Bruce Larson and company for doing any gay play with a positive outlook.

by Michael Conway

rewrite of a ten-year-old heterosexual love story. The conflicts force him to come to terms with his own homosexuality. The play is very didactic and the arguments do not always follow through. Its heaviness over-balances the humor intended.

"Ships" by Alan Wakeman is a trilogy of three plays dealing with brief encounters "like ships passing in the night". The first, "Coffee", deals with a 'straight' gambler who comes to a gay man's house to fix a gasp. At first the play shows only what is said, then it is redone showing also what is thought. Games of encounter begin to show through. The second play, "Tea", deals with the gay man's encounter with a psychotic woman he meets on the tube and takes home for tea. The woman, in repeating speeches made by her mother, reflects many of the views about gays held by society. The third play, "Wine", concerns a gay who, looking like Jesus and bearing bread and wine, betrays three drunks. One drunk ends the play on a positive note by calling gays "the children of the future". There is too much Jesus imagery here and all the plays in this trilogy the situations are too contrived to really be successful.

None of the plays in *Homosexual Acts* is great drama. They are short, enjoyable plays that show different aspects of the gay life in a positive light. While not plays that would inspire the individual to great deeds of gay activism, they do not deal with the gay life as sacrosanct or full of self-pity. The collection is a step forward in the development of Gay Theatre as a viable form.

by Bruce Larson

The Ivory Tunnel



Thomas Meyer (right) with Jonathan Williams

photo: Ian Young

Small Press Books

A verse from Thomas Meyer's *The Umbrella of Aesculapian* (\$7.50, The Book Organization, Elm St., Millerton, N.Y. 12546).

A slim wasted Kaffin boy,

copper faced with comely thighs

in blue & gold

ion cloth

carries his rhythm through

Minnow halls,

full-lipped & almond-eyed

His beauty, grace & shape

dazzled the archeologist's eyes,

& hid his secret below the belt.

Today this age celebrates

this mistake

& Psyche's night

finds us fumbling in the dark

A calm book, it from within, from one

of the rare younger poets to have found his

own timelessness. There are drawings

by Canadian artist Paul Sinodinos.

Even Erzs

stops,

caught

midair

by your

eyes.

Allen Ginsberg's *First Blues, Rags,*

Ballads & Harmonium Songs 1971-74

is a collection of songs, some of them

improvised with Bob Dylan and others

show the raw mind actually sings. Some

of the music is included.

A favorite of mine has been reprinted,

Joe Brainard's *I Remember*, a haphazard

memory chronicle of childhood and

adolescence in the '50's. It reminds you

of a thousand forgotten truths and

events, and makes all of them seem

delightful. Great for armchairs like me!

This and the Ginsbergs are \$3.50 each

from Full Court Press, 249 Bleeker St.,

New York, N.Y. 10014.

John Wieners was one of the pioneers

of openly gay poetry in the late '50's. His

new book, *Behind the State Capitol or*

Cincinnati Bell, is published by a gay

publishing house, Good Gay Poets (PO

Box 277, Astor St., Boston, MA 02123)

at \$4.95. The free-association musings,

eccentric capitalization and other privacies

will put off many who appreciated

Wieners' earlier lucidities. But you, dear

reader, might have a taste for it.

I reviewed Haviland Farnes' first book,

Poems From a Love Affair, in BP#19

(\$4.25 from the author, 746-B Gaithers

Ave., NW 4000 Washington, DC 20016)

is sometimes too wordy, rhetorical, dit-

tout to speak. But Farnes is at his affecting

best in "Take Me, Memory". "For the

One Phideas Lovd" and others here,

influenced by Cavaly (and who better?),

he has refined the direct lyrical voice of

his earlier book and deepened its affection,

desire and control. Runes is attractively

designed by Doyle Moore and

deserves a wide audience.

Tim Dugos Outlines for 3 works

(Lucy & Ethel, 1437 Rhode Island Ave.

NW, #608, Washington, DC 20005) is a

slim, patriotic chapbook of just 7 pages.

It includes "The Sex Tour" at the U.S. Marine Corps Memorial ("four beym men straining to erect big flagpole") in Arlington National Cemetery where "homosexuals (presumably) gather at night". Instructions for an intriguing and educational tour are carefully detailed. There is also a "variation" involving a blue tour-guide's hat and some erotic nostalgia. The Sex Tour is Tim's Bismarck project and I fervently hope he gets a chance to carry it out. I'd also fancy him in a tour-guide's hat, any color.

John Mitzel's latest is *Skylines*, light rambling "without the bite of some of his journalism (I have in mind his *Fag Rag* piece on the Gerson-Shaw fuming-in New Orleans). But *Skylines* has a fine portrait of the author, looking as though he's spent the last three years on a tugboat, and glimpses of all sorts of people in various urban centers (a very young queen named Phillip who was studying to be a mortician — anything to be near make-up?). It's \$1.50 from Manifest Destiny, PO Box 57, Dorchester St., Dorchester, MA 01912.

Stories of a westerner in contact for the first time with another culture are collected in *Songs From the Philippines* by Peter J. Felers (\$7, Exposition Press, 900 S. Oyster Bay Rd., Hicksville, N.Y. 11801). They are straightforward for the most part, though would the author really have "reported to the police" the boy who patted him on the seat of his pants had it happened in America? I doubt it!

Also on hand, William Barber's *Getting Over It: Eight Sonnets*, poems from a falling love affair (Hoddyplot Press, 226 Rose St., San Francisco, CA 94102). The Collected Books of Jack Spicer, who has been an influential force in American poetry both before and after his death in 1965 (Black Sparrow Press, PO Box 25603, Los Angeles, CA 90028), a rather uneven collection of poems from Jack Alderson, *City Joys* (Release Press, 200 Carroll St., Brooklyn, N.Y. 11231); a new collection of stories, *Love & the Walling Game* (Overton Press, 555 Maple Lane, Ottawa, Ont.), by David Walmouth, who was interviewed in BP#14 — honest, unpretentiously candid boyfriend memories of Cornwall and Canada; City Walls is a special issue of the gay male poetry magazine *Mouth of the Dragon*, devoted to the work of Paul Mariani and Kirby Congdon (\$2.50 from Box 107 Cooper St., New York, N.Y. 10003); the prolific Robert Peters' new poems, *The Poet As Ice-Skater* (ManRoot, Box 962, Cornwall and Canada; City Walls is a special issue of the gay male poetry magazine *Mouth of the Dragon*, devoted to the work of Paul Mariani and Kirby Congdon (\$2.50 from Box 107 Cooper St., New York, N.Y. 10003); 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FEATURES

amendment did carry: the committee would have to recommend a policy. During these early debates in Council, anti-gay sentiment was fairly strong; there was talk of the unsuitability of homosexuals in "sensitive" positions and of the right, indeed the duty, to discriminate. There were some bitter moments. For instance, I remember listening to one professor taking a strong line against gays. What I knew and he did not, was that one of his children was gay and attended the Gay Community Centre for the help that he could not give. On the other hand, there were good moments. A gay student whose father holds a prominent position in the University asked me how his father had voted, expecting the worst. It was good to see the look on his face when I told him that in fact his father had voted positively throughout.

When the committee to recommend a policy on discrimination was formed, it was soon clear that here again there had

ted to invite student participation, and the Students' Union made sure that two student representatives were added, both of whom were sympathetic to the gay cause, or at least objective.

Actually, the Schmeiser Committee (as it came to be known) faced an agonizing problem. With the eyes of academic Canada upon them, even they realized that it was unthinkable for the University formally to announce a policy of discrimination on the grounds of sexual orientation. At the same time, of course, they were anxious to support the President, the Dean of Education and administrative privilege generally — after all, the committee contained two Deans. The obvious solution would have been to bring in a recommendation of no-policy, and how they must have longed to do just that. But the mandate of Council seemed to prevent that escape, and visitor after visitor to the committee insisted that some sort of policy, one way or the other, was essential. It was a

indeed intended to give deans, department heads and other administrators the right to prevent admitted homosexuals from taking on certain outside duties, at their sole discretion. Clearly, the task for gay supporters now was to remove the offending section, or at least to ameliorate it by amendments. Several such amendments failed, though each time by a small majority, so that when it came to the final vote — to adopt the entire section — most Wilson supporters had given up hope. But it was now late afternoon, people were skipping away to the comfort of the Faculty Club and martini, and there were one or two strong speeches. Whatever the reason, when the final vote was taken, the motion to adopt the offending section was lost by two votes. Council, then, was now recommending to the Board of Governors that there should be a policy of non-discrimination, and specifically that discrimination should not operate in the appointment of Deans of

imitation that the issue had surfaced at all. Now it had to be dealt with and talked about openly. The old cosy system of tacit agreement between gay and straight to ignore the issue was shattered. Towards the end of the Council debate, Dean Schmeiser was engaging against all the odds, but he was required University officials to react only to written policies of outside bodies. That was unwise, Schmeiser argued, because the Deans would naturally have to take a harsher stand if their policies were public; it was much better to have nothing in writing at all. The result was a victory for them to be more liberal. He was told clearly and firmly that gay people were no longer interested in such problems, we now preferred to fight for ourselves and we wanted things open.

Thirdly, it became more and more clear as the struggle went on that what the administration was really concerned about was not homosexuality, but power. Wilson's crime, for most administrators, was not that he had publicly admitted his homosexuality, but that he had chosen to challenge Kirkpatrick's right to make a decision — what the President had called a "managerial" decision. I suspect that had we grasped this point more clearly earlier on, our tactics might have been slightly different. The first reaction of people in power is to protect that power.

My last point is the most important. It dawned on some of us after that last Council meeting that the real victory on campus was not that Council finally adopted a liberal report. The real victory could be seen by comparing the last Council meeting with the first. At that first meeting a considerable amount of anti-homosexual feeling was expressed. At the final meeting there was no sign of it. No doubt without realizing it, most people had come to accept the fact that gay people were here to stay and had to be accommodated somehow. The process that brought about this significant change is clear. First came shock, when for the first time in many people's experience, the subject was spoken about openly and when some people even calmly mentioned the fact that they were gay. But there is a limit to how long one can remain shocked. Familiarity takes over, and with familiarity comes a quasi-tolerance. The process might be called psychological acclimatization, and it is one of the effects of activism that more conservative gay people might not have considered. Perhaps this point struck me personally, because for many years I favored the "quiet approach". I still believe that the gay movement needs those who will, without drawing public attention to themselves, prove by the very way they live that anti-gay attitudes are wrong. But I become more and more convinced that activism works, and works a lot faster, I offer these words to the more conservative readers of *The Body Politic*, if such there be. Of course, what we have at the University of Saskatchewan is a superficial acceptance only, and the real task of education is just beginning. Amongst others,

incidentally, we badly need thoughtfully written pamphlets of gay dialectic directed towards specific subjects, such as education, medicine and religion. Moreover, the conservative forces have immeasurably strengthened the gay cause in Saskatchewan. It has given new heart to the outfront members of the community, and has urged others to come out and has stirred the consciences of those still in hiding. Perhaps it has given a jolt to those who are against the anti-gay legislation. There have been similar good results elsewhere. One practical result is that party due to this case, two faculty unions in eastern universities have included in their contract a clause banning discrimination.

Recently there was a party at the Faculty Club for retiring members. A rather disconsolate Dean Kirkpatrick was there to this occasion. His note about his career in education, while Doug Wilson begins his. I cannot help thinking that this is a good sign for the future. □

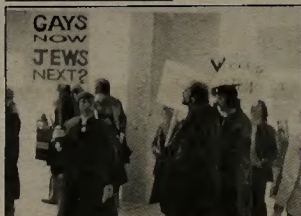
See news story page 3

Doug Wilson

Dean Kirkpatrick (left) and President Begg at press conference



photo: Saskatoon Star-Phoenix



Demonstration outside of University of Saskatchewan Fall '75 Convocation in Saskatoon

"For many years I favored the 'quiet approach'... but I become more and more convinced that activism works, and works a lot faster."

been manipulation. The chairman of the committee was Law Dean Douglas Schmeiser, a Roman Catholic, well-known as a reactionary despite some involvement with civil liberties work in the past. One could trust him about as far as one could throw Otto Lang. Another member was E. McCullough, an unusually devout lay member of the same institution as Father de Vax. McCullough, a philosopher specializing in logic, had already written to the newspapers opposing Wilson's actions. Three other members of the committee were known for their right-wing stand on almost every issue, while the remaining two were nondescript academics, not known for anything in particular and certainly not for revolution. Many non-committed faculty were shocked at the composition of the committee. As one of them wryly put it, there were three qualifications for membership — Roman Catholic, neo-fascist or dead. Indeed, the continued bias in the way the issue was handled probably won us a good deal of support. Fortunately (and typically), the compilers of the committee had neglected

cruel dilemma for a conservative upholder of the status quo.

In the end, the Schmeiser Committee came up with a remarkable document. It enunciated the general principle that academic qualifications and competence only, and not sexual orientation, were to be considered in assigning University duties; specifically, sexual orientation should not be a factor in choosing Deans of Residence. So far so good, but then came the catch. The report went on to say that in those areas where the University had to co-operate with institutions within the community, it should be "aware of and responsive to the policies and requirements of others". Elsewhere in the report, there was an ominous statement about the need to support "administrative responsibility". Under the circumstances, this curious double-think was probably inevitable.

After a long delay, the report came before Council on 22 March, and a long and sometimes angry debate followed. During questioning, it became clear (in case anyone had any doubts) that the vague phraseology quoted above was

Residence. It was victory, even if of a somewhat symbolic kind. By the end of that meeting, some of us were too exhausted to enjoy it fully.

There are several things to be learned from the experience in Saskatchewan, some of which will no doubt be obvious to experienced gay activists. The first is that if Saskatchewan is any indication, there is far more sympathy for the gay cause than we realize. I was deeply moved by the willingness of my non-gay colleagues to give public support, sometimes at the possible risk of harming their careers. Non-gay groups such as the Women's Centre, Student Unions and the Human Rights Commission came readily to our aid, and the powerful Saskatchewan Federation of Labor passed a motion, at its conference, protesting discrimination. Often, we discovered, all we had to do was ask. Perhaps gay people are too shy in this regard.

Another point to note is that the straight establishment is perfectly happy with the ghetto system. The most familiar reaction of straight university people throughout the struggle was one of

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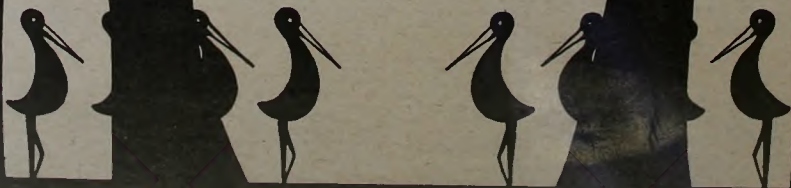
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The Marketing of John Damien

by Gerald Hannon

It was a great piece of marketing, and like most successful ad campaigns, it's working.

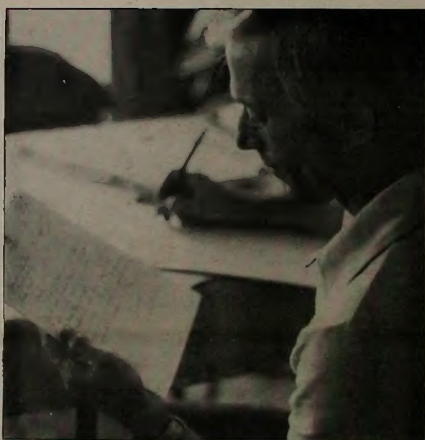
The *Weekend Magazine* appears as a Saturday supplement in 21 newspapers covering 10 provinces, and has an estimated readership of some 5 million. Content is absolutely predictable from issue to issue — there is at least one sports feature, the last two pages are devoted to full-colour rummies, there's a "political" (but not heavy) feature, and a personality number. Something for everyone in the 3 1/4 member Canadian family.

The issue dated February 21, 1976 had something, ostensibly, for us. Sandwiched between a 4-page colour spread on "Super Series 76" and seven recipes for bar cookies appeared an article on John Damien entitled "Damien's Exile". The draw line, the small print at the top that catches your eye and sets the tone for the article, read "What John Damien represents and defends is not homosexuality but human dignity".

It's difficult to know how to respond to the marketing of John Damien. On the one hand, that one 4 1/2 page spread reached more people on one Saturday than the gay press has been able to reach since John's firing. When I spoke to John three weeks after it appeared, he had received 124 letters, and the Defence Fund was \$1492.62 richer. The money came in cash, cheques, money orders — almost everyone who sent a donation apologized for not being able to send more. A young woman on the west coast wrote "Sorry I don't have much money or a job. I'm just a student."

He remembered and enclosed a crisp new dollar bill. Another woman who signed her first name only but identified herself as a senior citizen sent a Christmas card with the greeting "Happy Holiday Season" inside — but she'd crossed out the "Holiday Season" and written in "good new job and success!" They came from every province in Canada except Prince Edward Island; there were a few from the States, there was one from London England who said "Please remember that there are a lot of people all around the world, not just in Canada and the U.S., who are praying for you..." A young man from down east got the message pretty clearly. "I am a student who has never had a love, but I believe myself to be gay. I graduate this year and I fear my career would be jeopardized if I openly declared my homosexuality. If you win your case, then there will be a precedent to help other gay persons defend themselves against prejudice."

There were dollar bills, five dollar bills, nobody sent more than fifty, but almost everyone sent something. There have been no hate letters, no threats, no cranky letters included some quotations from the bible that are a little less than pungent about homosexuality, but that's been the extent of negative feedback. There is any persistent theme in the correspondence, it is outrage that something like "could happen in Canada", and praise for the man who is standing up to it all. As one man expressed it: "Here's to human dignity — go get em!"



It is difficult to say how many of the letters came from gay people. Certainly not many identified themselves as such. There were a lot that came from couples that clearly consisted of one male and one female. Many began "As a heterosexual I..." or some variation of that disclaimer. It is heartening that that support is out there, and that people of all ages and social backgrounds are willing to declare it, at least on the level of a personal letter. But they are responding to a marketing job — the selling of John Damien. It is difficult for us to know how to respond to this packaging job. It's gathered support of a grass-roots kind, and it's collected some much-needed cash. But it's interesting how frequently the letters mention the word "dignity". That word from the draw line keeps echoing back in phrases like "the dignified way in which you are fighting for basic human, not gay, rights" or "here's to human dignity" or "my wife and I are privileged to support you in your fight for human dignity". You could almost forget he was a cock-sucker.

to have to keep telling myself how important the support that article has gathered is, and how necessary the money is, before I can stomach what John Holfess, the author of the article, had to do to make gay, homosexual, cock-sucking John Damien acceptable to *Weekend Magazine* and its 5 million readers coast to coast.

The trick is to draw attention away from the radical specificity of Damien's homosexuality, and the hundred and one little oppressions that that entails (losing the job just one of them), and raising the whole thing to the safe, abstract and

metaphysical level of "human dignity", whatever that means. Who can pooch pooch human dignity? It's right up there with mom and apple pie and clean teeth.

Now maybe a lot of people couldn't stomach John Damien, homosexual, fired because he is homosexual, fighting because he is homosexual but they can accept quite nicely John Damien, nice (heterosexual) man and important current upholder of human dignity. The process, of course, requires the sanitization of the gentleman in question. Holfess obliges. Just in case you might have thought John and his lover Brian did dirty in bed together, he washes their clean linen in public for them. "When they make love, which is what sex is called in this home, they don't do anything especially kinky or far out; just the usual non-productive practices popularized by creatures as far afield as misus monkeys and ancient Greeks." And he lets us know that Damien doesn't like the bars or baths, doesn't want to work in a sexual ghetto — they'll like that at Fenelon Falls. That he doesn't believe in "marches and flying banners, and shouting to the whole world, 'I'm gay!' — that'll reassure them in Oneness. That though he's a fallen away Catholic, he is attending the Unitarian Church — heads not approvingly in Fredenton.

As Christopher Hobson said reviewing his mother's book *Consenting Adult*, "It is... a view of homosexual liberation in which homosexuals are not necessary". Holfess manages the same sleight of hand: "What John Damien represents and defends is not homosexuality but human dignity." Restore to that individual his job and his "dignity", and all will be

well in a system which, except for this particular and unfortunate lapse, is well and sound. A system, the article is careful to make clear, into which Damien fits quite nicely with his \$400-a-month penthouse and his \$1,100 gold watch and his diamond rings. All details to carefully insulate him from the gay libbers "with their placards and pickets, their raucous voices chanting simple-minded slogans... their utter lack of style." That is the public face of the Gay Alliance Toward Equality. Holfess allows that organization "calm efficiency" when it responds privately to Damien's plea for help, but any allusion to public, out-front struggle gets dismissed. It is important to separate Damien from that kind of homosexuality because that kind of homosexuality is after a little more than "human dignity" — it happens to be after a sufficiently radical change in the system to make cases like Damien's impossible. And *Weekend Magazine* is not about to endorse those goals.

Do not read this as a put-down of John Damien. I have great respect for his integrity and his persistence in a fight which promises to be long, bitter and exhausting. I have also seen a number of times whether he would have done things any differently if he had known at the beginning what his decision to fight would mean, and he has always said no. Quite simply, no.

But the fact remains that his money and his position did insulate him from the common lot and worries of most gay people. He was very much a part of the system, and the system, at least whatever part of it that *Weekend* represents, seems anxious to reclaim him. And since homosexuality kind of sticks in the system's craw, it becomes rather important to make the whole case something about one man's struggle to regain his human dignity from the Blue Meanies, and not that man's place in an organized struggle to restructure that system completely. An organized struggle which is frequently noisy, brash and inconstant about such things as public expressions of affectional preference.

So I have mixed feelings. I can't help but be moved and impressed by those hundreds of Canadians from Newfoundland to Vancouver island who took the time to sit down and write sometimes painfully self-conscious but always sincere and deeply felt letters to John Damien. But I am dismayed that the selling of John Damien involved packaging him in a way to safely insulate him from the very movement which has championed his cause from the beginning. According to *Weekend Magazine*, when Damien gets his job back, he'll be clear that a momentary and unfortunate breakdown in the smoothly running machinery of the system will have been rendered. Remedied because good-thinking men like John Holfess saw to it that Damien got his dignity, and possibly his job, back.

Our job is to keep before the public an image of gay liberation in which homosexuals are still necessary. Dignity is not enough. □

See news story page 8

DYKES

Notes from the full-hipped Polish Dyke

The long & winding road to Lesbian separatism.



Marie Robertson's article which follows is intended to be the first of an ongoing series of contributions from, or of relevance to, Canadian Lesbian Feminists. Conceived of as a forum for the communication of both the facts of regional political struggle and the opinions of personal reflection on the Movement, it is not meant as an alternative to more substantial forms of Lesbian content within our pages. In the spirit of pride and resilience which Lesbians have called upon in resurrecting this term from its traditionally pejorative usage, the column has been titled DYKES. It is our sincere wish that it be used to the continuation of that end.

After four years of asking myself, "Where are all those women?" I've decided to change my focus and question what, if anything, the gay movement has to offer us dykes. Contrary to the belief of many lesbians who are inexperienced in working with gay men, but who nevertheless are amazingly outspoken in their criticism of gay liberation, I have done much more than make coffee and answer telephones. However, as of late, I've been looking at the large amount of energy that I expend fighting for equal power in a male-dominated struggle, educating my gay brothers about their sexism and feminism in general, and trying to recruit more women. Who gains in the amalgamation? It seems to me that men are getting quite a bit for our time. Besides the work we do, having a significant number of active women in an individual group has become a basis for credibility and status in the contest for "Most Together Gay Liberation Group of the Year". But what are lesbians gaining? A growing sense of alienation from our sisters; fatigue as we struggle as a minority to let the public know that the term "gay" also means female homosexual. This is not to underplay all the good feelings I've personally experienced in past years. Spending one's formative years with faggots has definite advantages (I'm a great dancer). Nonetheless, it has begun to strike me as ludicrous when in seminars I expound the virtues of loving women and then upon reflection realize that I've been spending most of my time with gay men. The problem is obviously much deeper than the superficial male chauvinism in the movement: the meatballs who insist on saying "mankind", "him", "he" when referring to both sexes. I perceive a clear conflict of interest. Gay liberation, when we get right down to it, is the struggle for

gay men to achieve approval for the only thing that separates them from the "men" — their sexual preference. All right, all you self-proclaimed "male feminists" who are at this point desiring to bend, spind, and mutilate my poor Polish neck. The point is that if you were not gay, you would be part of the powerful, prestigious male ruling class that oppresses women, whether you choose to face that reality or not. Your birth as males defines that; you don't. My female birth places me on the bottom rung, regardless of my sexual orientation and that is where I must fight from. Thanks for letting me take a step up to your rung of the ladder, but no thanks.

Should we dykes then fight alongside our straight feminist sisters? Enter lesbian pride to complicate matters even more. Some lesbians put a lot of energy into the feminist movement, committing themselves to working for the benefit and eventual liberation of all women. No one can deny the importance of this since dykes are oppressed first and foremost as women. But it has been my experience (and I know I'm not alone) that the mere mention of including gay issues in the feminist struggle arouses a complete gamut of negative responses from outright refusal to the more pseudo-liberal, but harder to detect, queasiness of inner parts, characterized by a sudden tightening of the vocal chords and nausea. I refuse to kow-tow to the closetry strongly encouraged by uptight straight women concerned with the "image" of the feminist movement and also, sadly, by those paranoid gay sisters who rationalize their own closetry by viewing their lesbianism as a private personal matter, of little consequence to the liberation of women.

I want a separate dyke movement through which we can fight the women's fight openly and proudly as up-front lesbians. I want gay women to finally get credit for all the work we've been doing and presently are doing under the banners of the gay and women's movements. We need our own banner. We have nothing to lose by separating; we are already losing in movements that do not meet our needs. As feminists we're compromising ourselves in the gay movement, as lesbians we're "hushed up" in the women's movement. If we're going to educate, let us educate our lesbian sisters, not our gay brothers. If we're going to demand equality for women, let us not forget the fact that we are gay women, and that as such we must make the dyke issue a prominent one, retrieving it from the closets of feminism.

by Marie Robertson



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Dykes, Dancing & Politics

by Joyce Rock

In eight months of Toronto living, two facets of lesbian/feminist life here have emerged for me as obvious and disconcerting. The first is the number and frequency of splits within the 'community' here, and the second is the lack of regular forms of congregation by that community. The former is the more complicated and, at first glance, the more important, but it is the latter that moves me to write this and that connects substantially with the first. In writing on my culture, I grant priority to its support systems, both their context and content, and to their visibility in collective identity – and as collective identity.

Forms of congregation – playing, if you will – are essential to the health of collectivity. They are also the fastest, most economical means by which you can gauge the community within which you find yourself.

For years, the sense and function of "community," as defined by lesbianism, has included the existence of bars. Most often sleazy, always few in number, and traditionally linked with marginalized crime, such bars have become – could become – exclusively female only within the last very few years. If you're 33, for instance, and came out in Montreal at 19 or 20, then the bar you knew had far more to do with the one in Michel Tremblay's *Il Etait Une Fois Dans L'est* than with Jilly's, Montreal's latest women's "formule" bar.

More recently, though, the psychology of feminism and the women's movement has fostered the creation of 'alternatives' to mainstream sources of survival (both to work and play), and more crucially, to the values they incubate. This has meant the complete and tedious revaluation of the forms of our interaction with the 'male capitalist conspiracy' (a studied catchphrase for the present state of advanced capitalist decay which surrounds, sometimes overwhelms, me) and women's coffeehouses and cultural or resource centres have spawned. I choose this verb advisedly: the associated image of infant mortality is intentional, for it leads me to discuss

systematically several phenomena: the thriving existence of these 'play' centres in certain cities, the failure of specific efforts in others, and the general lack of interest displayed by Toronto lesbians towards both bars and their alternatives.

My impulse to organize this discussion, and communicate it, has important roots. First, I have lived and participated in the L/F communities of Montreal and New York City. I believe adamantly in the need to "play," especially within a context where I may rub elbows with those whose energies and priorities are not identical to mine. But the most important root (for its quotient of petty oppression) was the occasion of my second foray within the walls of Toronto's celebrated Bluejay, that bastion of heavyhanded and self-righteous discrimination.

The tale is a simple one. Five women friends were visiting from Montreal; it was Saturday evening; we wanted to dance in an all-women establishment; and our spirits (psychic, not alcoholic) were high. We had been warned of the Bluejay's arbitrary dress and behaviour codes – even more restrictive, I am told, in times past. Once before we had crossed its threshold but suffered only one direct attack: a paranoid instance of 2 a.m. alarm when it was suddenly thought that the scent of our Gitanes was the scent of dope. Although verbose apologies followed managerial cries of indignation, we considered the club one to avoid. Yet, needing community, here we were on a Saturday night, returning to its doors.

This second encounter left us speechless. Because it was Saturday and because three of us wore jeans (in the eyes of the management an unacceptable combination), we were denied entry. Explaining our ignorance of the rules and that most of us were visitors bent neither ears nor rules.

We were enraged, immediately by the capacity for the women in the Bluejay that night to kowtow to such fascist management, but also generally by the acceptance in Toronto of such a regime

which knows that virtually no other choices exist. So we decided to act upon the one choice that had been suggested but fleetingly earlier in the evening. This was the Grads, a bar with the standard cover charge, and a reputation for heaviness (not true in my experiences) but also (exception of exceptions for a Toronto lesbian) a welcoming, warm, friendly management and clientele.

It's a nutshell of contradictions. Look generally at who owns the bars (a questionable lot) and at what they cater to (excessive alcoholic indulgence and the frittering away of hard-earned cash) and you're led to the kinds of decisions, even commitments, that the collectives of the women's coffeehouses (in Toronto as well as in New York) operate on: that a woman-owned, -rented, and -run space, which offers occasions for song, dance, and general constructive merriment

among women themselves, is a priority. Montreal has tried variations on this idea – Labyris and Powerhouse to name two – but has never seen them sustained with any clearly consistent community response. That is due, I would venture, to the usually anglophone and middle-class base of operations – operations addressed to a working-class and franco-phonie majority. New York's coffeehouse has thrived for about two years now on a seven-night-a-week basis; it is a viable forum for New York's finest – finest dykes that is! But Toronto? The coffeehouse here (The Three of Cups) suffers from the same plight that afflicts our lesbian bars: non-participation. Toronto's non-crowds are a sight to behold. Exceptions to this rule have been the Other Woman benefit and Rita McNeil's performance, both coffeehouse-sponsored. But, aside from these, where ARE the lesbians in this city? What ARE they doing? Why DON'T they collect themselves at the Grads or the coffeehouse with constant activity in constant numbers? Both places afford greater physical space than any comparable setting in Montreal or New York, and yet their rate of under-use is staggering. Other considerations follow – the women of The

Three of Cups are NOT machines but need OUR input, OUR ideas, OUR bodies as audience!

The most vital and formidable commitments at this stage of our lesbian nation(s) are political. No surprise there. But has it occurred to Toronto's dyke-dom at large that numbers – more yet, numbers *at play* are a part of that political schema?

The history is vivid. A few years ago the management of Madame Arthur's in Montreal (now defunct) took it upon themselves to BEAT UP a lesbian. Women protested, picketed. Many never went back, others looked back, some entered for the first time. Babyface, the archetypal dyke-discrimination centre for Montreal's lesbians, has an easily earned and well deserved reputation for baring, at any one time, large numbers of women. Women have boycotted the bar following incidents of exclusion, but an equal number continued to patronize it. Now Jilly's has arrived, and for those who have spent the greater part of the past two years out of these two and occasionally at the Point, Powerhouse, and Labyris, there is an oasis of music and women. But what does it say of that oasis that it is so packed so often? How long will it take the now civilized management to bare their male-ownership teeth? What would these women give for the space and lack of hassles of a Grads or a coffeehouse? And how easily are Toronto dykes going to waste the positive potential of both these local endeavors?

Marie Robertson's appeal elsewhere in this issue (see DYKES) rings familiar in its tone of complaint and fatigue. My ability to identify with it is sure. But when she speaks of that separate movement to me, at this point of my little Toronto life, all I want to know is: yes, but can they play? Some of us here are trying to cultivate a larger L/F network that would include us all without disallowing individual commitments to various 'politics,' but as the struggle continues, I wonder: can those who don't play together *politicize* together? If you can, speak up. Better yet – show up! □

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TRASH



French Gall, writing regularly for the Globe and Mail critic William French indulges a compulsive eagerness to tell of the books he reads. Taking author Robin Maughan (Search for Nirvana) for his "compulsive eagerness to tell all about his... homosexual encounters" William adds a peevish complaint about Maughan's penchant for waving "his homosexuality like a proud banner." Manifestly weary with breaking the Good News for the umpteenth time Williams groans (and we quote the original French): "The battle for public tolerance and more enlightened legislation has been won." Rendered in compressed English this statement may be faithfully translated by the word "Trash."

Fencing with Pickett: Edmonton Gay Alliance Toward Equality discovered the outer limits of liberal tolerance recently when they lobbied the Alberta Liberal Convention in Red Deer. Out-going president Jack Pickett angrily told the dozen representatives of the organization to "stuff it", and opined "I'm a Liberal but I'm not that Liberal." He called the women in the group "bags", and said homosexuals should be barred from certain jobs such as teaching and coaching children's sports. "There are times when the rights of minority groups have to be curtailed" was a further foray into the domain of liberal largesse. Rumor has it that this sort of liberal thinking is now completely out of date.

More of the Same. Prominent American civil libertarian Senator "Scoop" Jackson must be at least "kissing cousins" with the aforementioned Jack Pickett. He relieved himself of the following on CBS "Face the Nation": "I do believe that the sort of thing (i.e. homosexuality) does lead to the destruction of the family and the family is the heart of the American institutions, and I'm not going to be a party to acquiescing in or promoting it. I believe they have a right to a job, not to every job in highly sensitive areas, but they certainly have a right to make a living. They need help. They're sick." He has further declared that he does not want "the homosexual vote." American readers take note.

King No Queen. Canada seems to have heaved a vast sigh of relief since the publication of the private diaries of former Prime Minister Mackenzie King. It seems our former leader not only masochistic and had wild dreams, the life-long bachelor also visited ladies of questionable reputation. Better an explorer of economically deprived women than a homo — or so Jim Bremner, letter writer to the Toronto Star, would have us believe. "Mackenzie King, wherever you are, your diaries prove you to be all man. For 20 years I thought you were a fruitcake. Forgive me." Mackenzie King they can have.

Keeping Us Off Our Toes. The Metropolitan Community Church feels it has a role in activist gay politics, according to a pamphlet recently published by the Toronto chapter. "The church can help to keep activism from getting out of hand while lending a much-needed air of respectability, telling the world that gay activists and gays in general are not vermin or child molesters." Thanks awfully, chaps.

Get the idea? If it's trashy enough, clip or copy it, date it and send it to TRASH, c/o The Body Politic, Box 7289, Station A, Toronto, Ont. M5W 1X9.

COMICS

SMALL THINGS



SEAN MET TREVOR AT "THE CROSSROADS," A RATHER UNSAVORY BAR (IN MINECO).



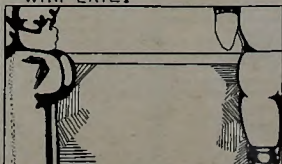
TREVOR CLAIMED TO HAVE SLEPT WITH ERTE.



... A MUTUAL PASSION FOR RUGBY AND ERTE. (TIME ELAPSED: 1min. 6sec)



LYN SPOKE WITH BIZARRE CANDOR AND A SENSE OF GOTHIC.



SHE, TOO, WAS AT "THE CROSSROADS," IGNORING THEM, FOR THEY WERE "epitaphs"



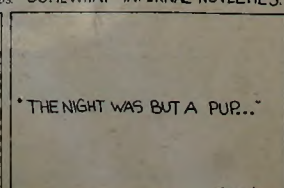
TREVOR WAS QUITE TAKEN BY SOMEWHAT INFERNAL NOVELTIES.



TREVOR'S ROOMIE PROVED TO BE UNCOMFORTABLY ODD



THEY INSISTED SEAN WEAR A VERY UNUSUAL COSTUME.



*THE NIGHT WAS BUT A PUR...
NEXT: Lyn and Leon (a confrontation)

Homophobia

The psychology of a social disease.

by Mark Freedman

When a 'plant' had been identified as homosexual (even though, in actuality, he was heterosexual and did not look stereotypically homosexual), subjects rated him as being more effeminate, superficial and vain than when he was identified as a speaker on minority issues. In other words, the label created the perception.

San Francisco has a huge homosexual population and a social climate which accepts a diversity of lifestyles. Yet, in the last year alone, at least 10 gay people have been murdered in the city without being robbed. This is one manifestation of homophobia, the extreme rage and fear reaction to homosexuals. It is a severe disturbance, one which has a powerful effect on the person who has it as well as on the people with whom s/he comes into contact.

The most liberal of cities is not free of homophobia nor is the most civilized of work places. You can feel the palpable reality of it in this hospital worker's story, part of an interview conducted by my colleagues and me for a study of conflicts involving homophobia.

"It happened this summer in the hospital emergency room. When I came to work this man was on a stretcher. The guy was facing the door and had a broken ankle. At the point I saw him he had refused treatment and they called an ambulance to take him to the hospital and he was refusing that, too. He said, 'Call my houseman' to one of the nurses. It was an hour before anyone did this. In the meantime, the employees were passing around the rumor he was gay. He was a physician. The nurse pointed to 'physician' on the admission sheet. Well, finally, they called this guy's houseman and the man who was apparently his lover pulled him up and set him in the car. For two weeks the staff entertained themselves with this story, including the night supervisor."

Here are some other examples of homophobia:

- Psychiatrists have given clients injections of paralyzing drugs to 'help' them abolish homosexual tendencies. Despite the declaration of the American Psychiatric Association that homosexuality is not a sickness, many psychotherapists are still trying to convert gay clients to heterosexuality or helping them adjust to their 'handicap'.
- A few years ago, Lesbians leaving a Syracuse, New York bar at closing time were severely beaten by a group of fraternity men from the nearby university. Some of the women suffered broken limbs and concussions.

- Many parents disown or institutionalize children whom they discover to be homosexual.

- On a Los Angeles television program, comedian Mort Sahl recently advocated the killing of homosexuals. He was not making a joke, but talking seriously. Immediately after the program, the L.A. Gay Community Services Centre received several bomb threats.

A number of psychological studies have dramatically demonstrated the participants' homophobic feelings. Steve Morris, a California psychologist, wanted to determine how near people would come to someone they believed to be homosexual. Male and female (heterosexual) interviewers questioned undergraduates about gay liberation. Subjects were asked to 'pull up a chair when they entered the room. In one part of the study, the interviewer who was identified as a graduate student working on a thesis, asked questions from a specially-designed Attitudes Toward Homosexuality Scale. Male subjects generally sat closer to male than to female interviewers and female subjects sat closer to female than to male interviewers. In the second part of the study, the interviewer wore a 'Gay and Proud' button and was introduced as working for the Association

of Gay Psychologists. Although subjects gave more positive verbal responses, non-verbal responses indicated marked homophobia. Male subjects tended to sit closer to female than to male interviewers and female subjects sat closer to male than to female interviewers. Also, the actual physical distance that the subjects placed their chairs from the interviewers was significantly greater, especially for the men.

Another study had people rate a set of terms (Man, Woman, Male Homosexual, Lesbian) on a test for measuring the meaning of words. One important finding was that the people rated the powerfulness of each word. Their rating (from the most to the least potent) was: Man, Lesbian, Woman, Male Homosexual. This is in line with the old stereotype that Lesbians are strong and aggressive, and gay men, weak and effeminate. Ironically, even though Lesbians were seen second only to Man in potency, they were evaluated lower than Man, Woman and Male Homosexual. It seems as if the people were saying that Lesbians should be 'separate' for possessing a 'male' characteristic.

Australian psychiatrist Neil McConaghy conducted a study to help perfect a device for teaching homosexuals. He put the penis of each homosexual and heterosexual male into an apparatus designed to measure whether it expanded as they viewed somewhat suggestive pictures of nude men and women. As might be expected, the homosexual men showed no discernible reaction to the films of the opposite sex and showed marked arousal to the pictures of nude men. The heterosexual comparison group (eleven medical students) showed arousal to films of nude women, also, as expected. However, they reacted with fear to the pictures of nude men; their penises actually shrank! These homophobic medical students are probably now doctors to whom people turn for advice on sexual matters - not an encouraging thought.

Rodney Kari arranged a situation where his subjects were sitting together in a waiting room. He had three male plants among the group. One plant asked another, "Didn't you speak in Sociology 101 last term?" The other said that he had. The first one said, "I really liked your talk." Then, the one who had supposedly given the talk was called out of the room by the experimenter. The third plant then asked the first what the other one had talked about. In one part of the study, the reply was "minority issues". In another part, the reply was "Gay Liberation". ("You mean he's a homosexual?") "Yes." Subjects were later asked to rate each other on various dimensions. When the plant had been identified as homosexual (even though, in actuality, he was heterosexual and did not look stereotypically homosexual), subjects rated him as being more effeminate, superficial and vain than when he was just identified as a speaker on minority issues. In other words, the label created the perception of deviance. The other two plants were rated as being more masculine and sociable when they labelled the third as homosexual. This suggests that males are rewarded by others in our society for denigrating homosexuals.

Studies of social attitudes have found other correlates of homophobia. A.P. MacDonald designed a special questionnaire to measure attitudes toward homosexuality. Those who hold more negative

attitudes toward gay people are more likely to support a double standard between the sexes; they are also more rigid in their thinking and more authoritarian.

Ken Sherrill analyzed a national research poll on social attitudes. He found an association between homophobia and political conservatism. People who would not want a book by a homosexual author in the public library or a gay teacher in the local school system would also reject Blacks, Communists etc.

Kenneth Smith constructed a questionnaire on social attitudes which included items relating to homosexuality. Subjects who indicated their discomfort with homosexuals on their responses to those items tended to agree with these statements: "It is only natural to find the thought of mental illness disturbing." "My country right or wrong is a very admirable attitude." "Sexual fidelity is vital to a love relationship." "Although I don't always like to admit it, I would like friends to see me with a big house and fine car after I graduate." They tended to disagree with these statements: "There is nothing wrong with a man being passive when he feels like it." "A belief in God is not so important to the maintenance of morality." The income and professional level of a job are not so important to me as being happy with the work I do."

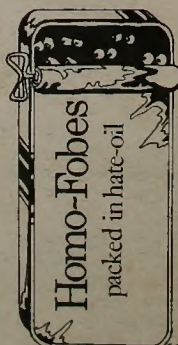
These studies give us clues to the concerns and insecurities of homophobes.

Effects of homophobia

Over five thousand years ago, the Jews were a small nomadic tribe which needed as many people as possible to survive. Hence the emphasis on procreative sex and the condemnation of sexual practices like Sodomy and Onanism. There was also a strong anti-female tradition. Women were seen as inferior to men. This tradition was carried on by Christianity. Even though Christ never condemned homosexuality, his sexually-inhibited disciple Paul made decidedly anti-female and anti-homosexual pronouncements. These became the fuel for subsequent religious trades against homosexuals.

With the rise of Sigmund Freud, the supposedly scientific medical model of mental disturbance came into vogue. Psychiatrists became the new priests. Instead of, they talked about 'sickness' (deviation from the status quo), 'mental health' replaced moral improvement. Probably because they challenged cherished social values and institutions (Marriage, A Good Family Name, A Good Job), homosexuals were designated as 'sick.' No attempt was made to verify or deny such an opinion on an empirical basis for many years. Other myths grew up in the absence of facts: Homosexuals molest children; gay men want to be women; lesbians try to be men; etc. Because therapists only saw unhappy or conflicted homosexuals in their practices, their thinking was confirmed. (Of course we would not generalize about heterosexuality from these studies.) Even when comparative research showed homosexuals to be as well as, or better adjusted than heterosexuals, many of the 'new' myths still had their dogma.

The general population is probably threatened most by the homosexuals who transgress traditional sex roles. People who are brought up to believe that a man should be tough and a



FEATURES

The heterosexual comparison group showed arousal to the films of the opposite sex, as expected. However, they reacted with fear to the pictures of nude men; their penises actually shrank!

woman gentle, are upset by two men kissing or by a woman asserting herself. Gay men are seen as 'issies', people who give up their God-given position and power as men, to act like their inferiors, women. Lesbians are seen as seizing male prerogatives; they are trying to get some of the privileges and power which men are accorded in our society. Even though only some gay people deviate from the straight sex roles, heterosexuals generally see all homosexuals this way. As traditional sex roles disappear, there should be less hostility towards homosexuals.

Many heterosexuals are also upset by the idea of existence without vicarious immortality (through children) - something homosexuals seem to represent. Pressures from over-population and trends towards self-fulfillment are changing the requirement that people must have children to be whole and ending the resentment toward gays.

Homophobia and related social attitudes have had tremendously insidious effects. Many men and women are afraid to show affection to members of their own sex - kissing another man would mean that you are queer. This is, of course, a particularly American attitude. French men, Italians and others feel free to kiss and embrace other men; this does not necessarily imply homosexual feelings to them. Generally, women are much less inhibited about showing affection to each other than men are.

Likewise, people are uncomfortable about expressing 'opposite-sex' traits for fear of being identified as homosexual. Men are often afraid of acknowledging weakness or pain and women are hesitant about being aggressive. This puts severe constraints on the person, which are neither functional nor necessary.

Homophobic attitudes also block any homosexual inclinations the person might have. One research study has shown a gap of several years between the time people first experience homosexual feelings and when they finally act on those feelings. Some people spend a whole lifetime trying to suppress homosexual tendencies; they are more ready to trust an artificial concept (homosexuality is sick/bad/queer/sinful...) than their own feelings.

The worst expression of homophobia is undisguised hatred of homosexuals, which is often accompanied by overt aggression. One does not need to posit discomfort with latent homosexual tendencies to explain homophobia. Our society - the family, the church, the schools, the mass media - does an effective job of brainwashing us all against homosexuality.

A New York psychoanalyst asserts, "I would never consider a patient healthy unless he had overcome his prejudice against homosexuality. Of course if the person is himself homosexual, the prejudice he holds is barring the way to easy expression of his own desires. But even if he is heterosexual, his repugnance at homosexuality is certain to be harmful to him." In other words, homophobia is a real problem which interferes with effective functioning.

There is only one means of effectively combating this problem. More gay people must be open about their sexual and affectional preferences. □

Mark Freedman, a San Francisco gay psychologist, is the author of *Homosexuality and Psychological Functioning*.



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WEALTHY ARISTOCRATIC female, 39, 5'6", 38-24-38. Aware, sensual. Seeks noncommercial heterosexual encounter with pleasant, clean, uninterested, well-kempt male visitors. Photograph, 2HRCs. Availability: Susanah Adams, 52, Woodway Cres., Harrow, N4R 1Y1, England.

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MALE 36, seeks same for good times. Police, trucks, seamen, travellers, boys, all welcome. All welcome. Answer guaranteed. Anywhere. Prefer Saint John. N.E. & Halifax area. Life is so short, am desired, hurry. P.O. Box 7004, Stn. A, Saint John, N.B. E8A 4E4.

LABRADOR
GAY RESIDENT of Labrador, 29, masculine seeks contact with other guys who inhabit or visit Labrador. Would like anyone fitting the bill. Signed, Languishing in Labrador. Order 323.

QUEBEC
GAY MALE, 32, interested in meeting people making new friends anywhere in Q. Send photo if possible. Will answer all R.L. Roberts, 303 Osborne Ave., Verdun, Quebec.

RADIO-TV PERSONALITY seeks to meet or correspond with guys under 25. Am 41, 160 lbs, easygoing, outdoors, sports, music, travel. Prefer easy-going person. Mike, 930 Osborne Ave., Verdun, Quebec.

QUEBEC CITY
PROFESSOR, attending History of Mathematics meeting, Quebec, City, June 1976, seeks contacts. Write Ken, 33 Hurley Avenue, Providence, RI 02901, USA.

QUEBEC CITY VISITOR I saw you Christmas Day 1974 at the Chateau F in Quebec City. You were not alone, we did not meet. After the boys' concert we took the elevator up and parted without saying "hello" or "goodbye." I still would like to say "hello" to you but do not know your address. Discretion requested and assured. Drawer 304.

MALE mid 30s, 6'2", 175 lbs, straight looking, seeks youthful masculine friend for discreet relationship, no money, will answer all especially those with photo. Drawer 325.

MONTREAL
SAILING WEEKENDS. Good looking, continental and sincere male, 38, 165 lbs, 5'11", seeks masculine guy over under 25, to share great week-ends on Lake Champlain. Sincere, hard and understanding companion, desire. Versatility essential, sailing experience is not. Photo required. Box 332.

ORIENTAL YOUNG male would like to be discovered. Full Occupant, P.O. Box 604, Station H, Montreal.

OTTAWA
GAY MALE, 30 years of age, 5'10" tall and weight 175 pounds. Hobbies in skate skating, dancing, swimming, clubs, outdoors, television, theatre, etc. Looking for someone with varied interests for friendship and possibly eventually. Your picture will get mine in return. All sincere letters answered. Reply drawer 334.

TORONTO
MASCULINE TUTOR, athletic with small build, 34, would like to have a new friend up to 35. Am quiet and faithful, dislike baths and heavy drugs. Drawer 253.

MALE 30, tall, medium build, straight appearing, professional, wishes to meet fellow professionals to age 35 for friendship. Discretion is important to me and can be expected in return. If interested write P.O. Box 7046, Station A, Toronto M5W 1X7.

GOODLOOKING LIEBIA 30, masculine male. Blue eyes, light brown hair, mustache, masculine and versatile. Likes body building, photography, exhibition and voyeurism. Could consider settling down with right person. Letters with pictures and photos. Box 509, 135 Isabella, Toronto.

YOUNG BIGONE 35, 25, planning a sexual pleasure holiday in Salt Lake City at Thanksgiving in October, needs another single guy to stay at accommodation. Prefer males 19 to 23. All expenses paid. I'm directly interested in the physical. Reply with photo and note. P.O. Box 108, St. Catharines, Ontario L2R 1P1.

LONELY, professional, masculine, 38, 6'185 lbs, wide interests, unathletic, quiet, shy, would like to meet someone who is vibrant, attractive and alive to help me out of the rut that I have recently dug myself into. This is not an ad for casual sex. Drawer 326.

MALE STUDENT, 19, mid-build, 5'10", 150 lbs, good looking, masculine, intelligent, independent and discreet. Look for like age/youngster for companions, weekends and parties. Photo if possible. Will. Photo appreciated, discretion promised when phoning. Drawer 328.

MALE 30, 145 lbs, masculine, smooth skin, boyish looking, not into drugs, seeks casual encounters with guys under 25. All expenses paid. Age 25-35. Must be discreet. Reply drawer 337.

MAN 33, considered attractive 6'1, 185 lbs, enjoys, reading, watching TV, reading, carpentry, music, children, animals, life, outdoors, indoors, friends, time alone, sketching, people. Outlooks: empty heads, dullness, cosmetics. Would like to meet someone attractive, probably younger, who really enjoys life and is not a completely lonely. Write Bob. Drawer 344.

WHITE MALE, late 20s, 160 lbs, 5'11", Seeking friendly flexible males to age 35, good times and companionship. Not interested in drugs or one night stands. I'm an average person looking for an average friend. Drawer 348.

MALE, mid-thirties, 5'9", 143 lb, own business, looking for a steady relationship with a person who works and wants a steady arrangement. Send picture and reply to Drawer 347. All replies answered.

ATTRACTIVE guy seeks buddy for lasting mutual friendship. Intelligent, young, horny guy (preferably very hairy) looking with high IQ is desired. My good looks, 5'11", 160 lbs, dark, muscular, nonchalant, confident, honest, forthright, quiet, non-smoker, nondrinker, nondancer. My interests include all interests and subjects (science and technology orientation), scientific reading, casual romance, movies and occasional movies, theatre, chess, etc. Box 204, Etobicoke, Ont. M9C 4V3.

OUTCHMAN, young 36, 6'8", slim, dark, sincere, versatile, good looking, sincere plus live/leather, not S.M. Seek friends with similar statistics and interests. Photo replies to: Box 218, Station A, Toronto.

GAY MALE, 30, average looking. Books, flowers, music love. Writes a letter if not necessary similar. Will send a photo. All answered. Box 256, Station B, Toronto.

ATTRACTIVE professional man in 40's seeks younger man for sexual relationship. Must be intelligent, mature, good-looking. Will share my comfortable town house with right person. I desired, on pay-what-you-want basis. Only reply with photo and address. Drawer 343.

INTENSELY affectionate African, Caribbean, Can. Indian, Oriental, or strongly endorsed passionate will be sought for steady friendship. Will give only the oral sex you desire. Kissing a must - non-smoker a must. Drawer 345.

WANTED a tall, handsome, sincere and honest person. I am oriental, age 29, 6'180 lbs, college student, settle down in East End of Toronto. Looking for a man (white) with long lasting relationship in mind. Write to Mike Kourchak, 119 Chestnut Crescent, Scarborough.

SLAVE seeks strict, dominant master, who will be modeled into B'D photo acceptable. Draw 340.

COUPLE 35 and 30 seek responsible straight looking 20's to 35 for friendship and sincere friendship. Must be versatile. Interests: theatre, music, dining out, quiet evenings and sports. No guns and no drugs. Discretion essential. Drawer 341.

I'M TALL, dark, medium build, considered good looking. My interests are camping, travel, flying, sunbathing, theatre and doing fun things. I'm a successful businessman age 32 who feels there is a lot more to life than sex and baths. If you are similar minded and are slender to slim, medium build, good-looking and between age 24-35 let's meet. Photo if possible but not necessary. John Harper, Box 191, Postal Station A, Willowdale, Ontario.

GAY MALE, 42 year old, European, 5'11", 170 lbs, 140 lbs, average looks, very honest and reliable, interested in music, motorcycles, wants friend for mutual meetings. Drawer 336.

GUY 25 would like to meet men or women living in and near the GTA in country in Ontario. Like the country and may move there eventually but right now would like to hear from people living there or how they do it and why they choose that life. Discretion assured. Drawer 339.

GAY MALE, 42 year old, European, 5'11", 170 lbs, 140 lbs, average looks, seeks companion (white) for an eventual permanent relationship. Enjoy movies, works of art, clothes, good food and other free things in life. I am 21 years of age, 5'7", 130 pounds. Looking for a person who has the same life. Will answer all replies with discretion. Drawer 338.

BUSINESSMAN 52, feeling very young, involved in arts, crafts, jewelry, rocks, nature and inventions is interested to advise or assist young man with similar ideas to succeed. Please contact me at 18-25 to give me all my love. Prefer slim, non-hairy get of average to huge endowment. Love all understanding and are that which seek and offer in return, not just sex. I'm very affectionate and loving and will share from some fine young guy to settle down with. Could you be one? Write even I'm sure. Drawer 330.

CHINESE CANADIAN average looks, seeks companion (white) for an eventual permanent relationship. Enjoy movies, works of art, clothes, good food and other free things in life. I am 21 years of age, 5'7", 130 pounds. Looking for a person who has the same life. Will answer all replies with discretion. Drawer 338.

WHERE are the horny studs of Toronto? Description letter and photo get prompt reply. You won't be sorry. Not S.M. Reader, Box 75, Adelaide St. Post Office, Toronto M5C 2H8.

LONDON
YOUNG GAY, 5'11", 210 lbs. Not as heavy as I sound. Am lonely, and looking for a potential love 18-25 to give all my love. Prefer slim, non-hairy get of average to huge endowment. Love all understanding and are that which seek and offer in return, not just sex. I'm very affectionate and loving and will share from some fine young guy to settle down with. Could you be one? Write even I'm sure. Drawer 330.

TERMINUS BATHS
600 BAY ST. TORONTO
AND THE BOLD BEACH

WE NEVER CLOSE

CHINESE CANADIAN average looks, seeks companion (white) for an eventual permanent relationship. Enjoy movies, works of art, clothes, good food and other free things in life. I am 21 years of age, 5'7", 130 pounds. Looking for a person who has the same life. Will answer all replies with discretion. Drawer 338.

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EUROPE'S FAVORITE gay newspaper, has something for you. Handsome, handsome, handsome. Look for MALE NUDES! Plus! Classified ads for GAY GUYS around the world. Turn on with the Amsterdam Gayzette (International Gay Newspaper). Look \$1 for the current edition. AMSTERDAM GAYZETTE, Dept. B, 704 Santa Monica Boulevard, Santa Monica, CA 90401, USA.

NEWSLETTER designed as meeting-place for writers and publishers. 3 issues, \$2.00 lifetime, collect. Only \$1.00 per issue.

LARGEST selection of adult and gay books, magazines mailed discreetly in plain wrap. For bi-monthly catalogue, write to: Box 1313, Stn. A, Toronto.

HUGE ENDOWED stud, mid 20s, good build is seeking action with hairy, endowed guys. Am versatile and into most scenes. Answer with photo. Box 4278, Station C, London, Ontario.

WINNIEP
YOUNG MALE, 17, wishes to meet or correspond with others in same age group. Send details and photo to Box 4278, Station B, Winnipeg, Manitoba.

NEW YORK
N.Y.C. PROFESSIONAL, early 40's, 6'2", 175, well educated, personable, sincere, discreet, masculine but gentle, European-born, appreciative of finer things in life and interested in arts, music, theatre, travel and outdoor summer's writer, seeks an honest, stable, personable, slender friend (21-65) with similar interests and desires to develop a lasting friendship based on honesty, shared interests and mutual respect. Prefer Ottawa, Montreal or Toronto. Discretion requested and assured. Photo appreciated but not essential. Confidential appearance please. Am not into drugs. S.M. Drawer 327.

MICHIGAN
SUCCESSFUL BUSINESS executive, 29, handsome, straight looking and acting, 6'190 lbs, hairy blond, into body-building and doing life with style - looking for young friend 18-25 who can give and receive love at home, help with education of right person. Honest and expect honestly. Contact me as suggested if you care for your mind and body, reply with photo. Send. Drawer 326.

HOMES
DOWNTOWN TORONTO penthouse, 1 bedroom, 32nd floor, stone & throw from CIBC Plaza & Carriage House. Call 977-0400.

STUDENT seeks responsible person to share large apartment on Palmerston Blvd., Toronto. Large back yard, fireplace. Phone Jim, 544-5941.

MALE ROOMATE wanted to share a 3 bedroom furnished house near Warden Subway, in a quiet residential area. \$175/month, prefer professional or businessman with high education. I am an oriental college student and call 295-4820 after hours.

TORONTO GAY MALE COME see new member. Cooking and gay liberation politics considered assets. Call Jerry 961-4151 or 488-6721.

WINNIEP GAY male student attending NAIT in September 76 seeks a homosexual 30 years, 6'6", 115 lbs, average looking, very handsome. Want to share experience. Sincere only. Non-drinker, non-smoker, no drugs please or freaky people. Drawer 333.

MONTREAL
20 GAYS, late twenties, attending Graduate Summer School, want to sublet, secondhand, fully furnished apartment in downtown Montreal for 6 weeks including all July 1 to 2 bedrooms. Drawer 322.

UNIVERSITY STUDENT seeks apartment of house cleaning. References, dependable work. Please contact me at 18-25 to give me all my love. Prefer slim, non-hairy get of average to huge endowment. Love all understanding and are that which seek and offer in return, not just sex. I'm very affectionate and loving and will share from some fine young guy to settle down with. Could you be one? Write even I'm sure. Drawer 330.

THIRTY-FIVE year old man seeks part-time sex. Drawer 329.

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MAKE NEW FRIENDS throughout Canada and U.S. Join GAYMATES, a personal club for gay men. For free info write GSI, Dept. J, P.O. Box 3043, Saskatoon, Saskatchewan, Canada.

GAY CLUB! Meet hairy pals or lovers, monthly BULLETIN, loaded with ads and photos, many NUDE, current issue only \$1.00. State age, T. Box 1948, Dawson, C. 06239.

MOOSESEXUALITY IN LITERATURE a personal club for gay men. For free info write GSI, Dept. J, P.O. Box 3043, Saskatoon, Saskatchewan, Canada.

SHAVE BOYS & MEN, all types, sizes & shapes! Largest & finest selection of Gay films and magazines in the world. Guaranteed Canadian delivery. Send for free photo illustrated Catalogue. de Beekwinkel, Box 218, Westerbrogge 208, 1800 Copenhagen, Denmark.

WILL SEND a gay liberation literature assortment appearance please. Am not into drugs. S.M. Drawer 327.

PAFUERAI is the voice of the Puerto Rican Gay Movement. 12 issues regular only \$5.00. For free 3 issues, bi-monthly, CSM, P.O. Box 5164, San Diego, CA 92165 USA. Checks or m/o to Valda Davis.

CSC NEWSLETTER - for consciousness raising on children's right to self-determination, aseptic, childhood sex education & youth liberation. \$6 for 3 issues, bi-monthly, CSM, P.O. Box 5164, San Diego, CA 92165 USA. Checks or m/o to Valda Davis.

LETTERS
PEN PAL wanted. I'm 25, 5'6", 150 lbs., currently incarcerated in Chillicothe Correctional Inst. My hobbies, interests, and sexual preferences are drawing and all kinds of sports. Write Edward E. Passey, c/o Chillicothe Correctional Inst., Chillicothe, OHIO 45601.

POSITIVE THINKING GUY, 40, 5'6", 195 lbs. Would like to correspond with someone 30 years, 6'6", 115 lbs, average looking, very handsome. Want to share experience. Sincere only. Non-drinker, non-smoker, no drugs please or freaky people. Drawer 333.

GAY PENFRIENDS: Subscription \$5 U.S. yearly, one free ad, TEENS (youth special) considered. Jack Harding, Box 68009P, Honolulu, Hawaii 96815.

Keep your ad running.

Personals only:
2 consecutive ads - 10% off
4 consecutive ads - 20% off

WORK
UNIVERSITY STUDENT seeks apartment of house cleaning. References, dependable work. Please contact me at 18-25 to give me all my love. Prefer slim, non-hairy get of average to huge endowment. Love all understanding and are that which seek and offer in return, not just sex. I'm very affectionate and loving and will share from some fine young guy to settle down with. Could you be one? Write even I'm sure. Drawer 330.

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COMMUNITY PAGE

OWN, digs young chickens and crows too. I am into rules and art work, so it all hang out and I will do the same. Jerry M. Reno #527766, 2800 W. Skokie St., Skokie, Washington 92027 USA.

CORRESPONDENCE WANTED. Christopher, 25 years old, a very masculine appearing, Italian born 6 ft., 200 lbs., brown hair, hazel eyes, loves reading, sports, learning and down to earth people. No phones or games. Only serious minded people reply. As I have no time for games or BULL. III Write to Joseph P. Riser, 129669 Box 787, Lucaville, Ohio 45643 USA.

PRISONER. 40, 6', 195 lbs., rugged looking, well built. My interests cover a wide range. Would like to hear from guys for friendship and possible romance. I'm Black. Please write to Walter Johnson #131-283, Box 5500, Chillicothe Ohio 45601, USA.

PRISONER. 22, 5'9", 157#, black, would like to correspond with gay people. Charles Van Johnson #138-001, Box 787, Lucaville, Ohio 45648, USA.

BOWDO & CONGO player, 32, 180 lbs., 6'1", Black. Also play the Bass and am a fair artist. I prefer friends, sincere types, love and, and, not standing and willing to give love relationship. Please send photo. Write to K.C. Gelson #109642, P.O. Box 779, Marquette, Mich. 49855.

OTHER

SAM HATCHER BIRTHDAY TERRY

JAY JEWS are now organized in Toronto. Join us!! For details, call Don 853-0498 or Harvey 960-0053.

IS.B.A., Box 142, Station 60, Toronto for gay contacts across Canada.

FEDOPHILE LIBERATION GROUP. We are working for improved understanding of pedophilia and the rights of kids and adults to have relationship. If you are a liberated pedophile or want to be - write us. Details and sample of our monthly, \$1. Better life, 256 S. Robertson, Beverly Hills, CA 90211, USA.

NATIONAL GAY PERSONAL AD LISTING. Publication for all lovers boys and girls any age. Many nude photos. Latest issue and ad form \$10.00 from: Broad Street Journal, Box 337, Milliken, CO 82643.

ALCOHOLISM AND THE GAY COMMUNITY. Am engaged in research for a sociology thesis. Need leads on any gay alcoholism rehabilitation programmes and facilities. AA groups, etc. Also contact with Canadian gay groups willing to distribute questionnaires about general drinking patterns at their meetings. Gay Alcoholism Research Project, P.O. Drawer J, Cedar Grove, NJ 07009, USA.

WOMAN OVERTAKE. Hassle Free Clinic in Toronto seeks a woman doctor to volunteer one night a week for a woman's clinic. Possibility of some remuneration through OHIP. Contact Joe McHenry, 365-0193.

VISITING PHILADELPHIA? Drury Lane, sophisticated crowd, French cuisine, great drinks 1300 Yorkville, Allegro, 1412 Spadina, three floors of disco, drinks, games!

34 YEAR OLD male Billy. Cancer, need money for a sex change operation in England. Will live with any man sexually. In Montreal, Quebec, until I can do it. If he will help me financially and help me find good paying jobs while I can work. I'll, scratch, boogie, any creative change. With creative singing combined or any musical act or dance except circus. I'll do for gay men in Canada or USA or Europe. If I wanted at night clubs or private homes, etc. write to David Black, Montreal, Quebec, Canada 4816 Mackenzie Street.

WANTED: Investors for a business venture - a safe human alternative to the downtown clubs and bars, etc. Send for details to Draver 345. All replies confidential.

WANTED: sound tapes of children to age 14 being given names. J. Lane, P.O. Box 22101, San Francisco, CA 94122, USA.

I AM interested in publishing an ongoing compilation of women's requests to find gay women with similar interests together free of any attempt at exploitation. Would like to hear from women who share this interest or have suggestions. Box 369, San Jo, Toronto

The Community Page is a listing of Canadian groups which primarily direct themselves toward alleviating or struggling against gay oppression. It includes democratically constituted organizations of gay people, co-operatively run clubs and community centres, bookstores which advertise themselves as sellers of gay and feminist literature, and gay periodicals operated on a non-commercial, non-profit basis.

If you wish to be listed, please send the information about your group to: **The Body Politic**, Box 7233, Stn A, Toronto, Ontario M5W 1X9. Be sure to notify us of any change in information already listed on the Community Page.

ST. JOHN'S

CANADIAN HOMOPHILIC ASSOC OF NEWFOUNDLAND
Box 613, GPO
St. John's, Newfoundland A1A 5K8

HALIFAX

ALTERNATIVES BOOKSHOP
Suite 201, 1365 Barrington St
Halifax, Nova Scotia

GAY ALLIANCE FOR EQUALITY
Box 161, Armada St
Halifax, Nova Scotia B3L 4G9
Helpline: (902) 422-7444

QUEBEC CITY

CENTRE HUMAINITAIRE A GIDE et de liberation
263 rue de Franciscains
BP 586, Haute Ville (Mailing Address)
Quebec, Quebec: G1R 4R6
(418) 525-4987

SERVICE D'ENTRAIDE POUR HOMOPHILES A QUEBEC
264 rue de Franciscains
BP 586 Haute Ville (Mailing Address)
Quebec, Quebec: G1R 4R6
(418) 525-4987

MONTREAL

ANDROGYNY BOOKSTORE
1217 Crescent St
Montreal, Quebec H3G 2B1
(514) 864-1141

CENTRE HOMOPHILE URBAIN DE MONTREAL
6331 St Laurent
Montreal, Quebec H2T 2K6
(514) 275-5381

GAY INFO AND RAP LINE
Tues. - Sat. 7-10 pm
(514) 288-1114

GAY MCGILL
University Centre, Rm B-41
3680 Avenue McTavish
Montreal, Quebec H3A 1N9
(514) 392-8917

GRUPE HOMOSEXUEL D'ACTION POLITIQUE
c/o 235, Station N
Montreal, Quebec

LYABRIS MONTREAL
c/o Women's Info and Referral Centre
3595 St Urbain
Montreal, Quebec H3A 1N9

METROPOLITAN COMMUNITY CHURCH/EGUISE
COMMUNAUTARE DE MONTREAL
CP 619, Succursale, NDG
Montreal, Quebec H4A 3R1
(514) 845-4471

NACHES: GAY JEWISH DISCUSSION GROUP
Phone (514) 482-7358

NEW WOMAN'S GROUP
1210 Grenville Ave
Westmount, Quebec H3T 2A3

SLIGHTLY OLDER LESBIANS (SOL)
3565 St Urbain
Montreal, Quebec H3A 1N9
(514) 242-1066

OTTAWA

GAYS OF OTTAWA/CAIS DE L'OUTAOUAIS
Box 2919, Stn. C (Mailing Address)
Ottawa, Ontario K1P 5W9
378 Elgin, 2nd floor
Ottawa, Ontario
(613) 233-0152

GAY PEOPLE OF CARLETON
c/o CUSA, Carleton University
College By Ottawa
Ottawa, Ontario K1S 5B6

KINGSTON WOMEN'S CENTRE
3405 Princess St
Kingston, Ontario K7L 1B6

METROPOLITAN COMMUNITY CHURCH
254 Crozier #11
Ottawa, Ontario K2P 0G4

OTTAWA WOMEN'S CENTRE
821 Somerset West
Ottawa, Ontario
(613) 233-7560

KINGSTON

QUEEN'S UNIVERSITY HOMOPHILIC ASSOC
Student Affairs Centre
St Queen's University
Kingston, Ontario K7L 2S7
(613) 547-2836

TORONTO

AMAZON PRESS
121 Avenue Rd
Toronto, Ontario
(416) 922-6726

COMMUNITY HOMOPHILE ASSOC OF TORONTO
199 Church St, 2nd floor
Toronto, Ontario M5T 1Z1
(416) 862-1544

DIGNITY
Box 249, Stn E
Toronto, Ontario M5H 4E2

GAY ACADEMIC UNION
c/o Professor John A. Lee
Transcona, Manitoba R2C 2Z5

GAYS FOR EQUALITY
Box 27, UMSU
University of Manitoba
Winnipeg, Manitoba R3T 2N2
(204) 774-8716

GAY ALLIANCE AT YORK
c/o Prof. Peter Millard
4700 Keele St
North York, Ontario M3J 1P3

GAY ALLIANCE TOWARD EQUALITY
193 Carlton St
Montreal, Quebec H2T 2K6
(514) 961-9389

GLAD DAY BOOKSTORE
4 Collier St (at Yonge)
Toronto, Ontario
(416) 961-4161

METROPOLITAN COMMUNITY CHURCH
29 Granby Street
Toronto, Ontario
(416) 961-4161

7 days/week, 7 pm-midnight
Church (416) 364-9799
Dist. Line (416) 364-9435

TORONTO AREA GAYS (TAG)
Counselling service/phone line
(416) 964-6600

TORONTO WOMEN'S BOOKSHOP
85 Harbord St
Toronto, Ontario M5W 1X5

UNITARIAN UNIVERSALIST GAY CAUCUS
c/o Elgin Blair
Box 6248, Stn A
Toronto, Ontario M5P 1P6

WOMEN'S INFORMATION CENTRE
Box 148, Stn A
Toronto, Ontario

MISSISSAUGA
GAYS OF MISSISSAUGA
Box 193, Station A
Mississauga, Ontario L4S 2Z7

GUELPH

GUELPH GAY EQUALITY
Rm 221, University Centre
University of Guelph
Guelph, Ontario
(519) 835-4550

24-hour recorded message
HAMILTON

HAMILTON-McMASTER HOMOPHILE ASSOC
Colonel By
Hamilton, Ontario L8L 7T7

LONDON

HOMOPHILE ASSOC OF LONDON ONTARIO
649 Colborne St
London, Ontario N6A 3Z2
(519) 433-3762

KITCHENER/WATERLOO

WATERLOO UNIVERSITIES GAY LIBERATION MOVEMENT
c/o Federation of Students
University of Waterloo
Waterloo, Ontario N2L 3G1
(519) 885-1211 ex 2372

WOMAN'S PLACE
25 Dupont St
Windsor, Ontario N2A 2G8
(519) 744-7011

WINDSOR

WINDSOR GAY UNITY
Box 2, Sandown St
Windsor, Ontario N9C 3Y6
(519) 254-2921, 256-2927 or 254-4449

WOMEN'S PLACE
327 Ouellette Ave, #202
Windsor, Ontario N8A 4J1
(519) 256-0244

THUNDER BAY

NORTH WOMEN'S CENTRE
132 North Archibald St
Box 314, Stn F (Mailing Address)
Thunder Bay, Ontario P7C 4V9
(807) 867-3889

WINNIPEG

A WOMAN'S PLACE
143 Walnut St
Winnipeg, Manitoba R3G 1P2
(204) 780-4561

IGNITY/WINNIPEG
Box 27, Transcona P.O.
Transcona, Manitoba R2C 2Z5

GAYS FOR EQUALITY
Box 27, UMSU
University of Manitoba
Winnipeg, Manitoba R3T 2N2
(204) 774-8716

SASKATOON

GAY ACADEMIC UNION
c/o Prof. Peter Millard
4700 Keele St
Saskatoon, Saskatchewan S7K 3R8

GAY COMMUNITY CENTRE
310 - 20th Street East (2nd fl)
Box 11662 (Mailing Address)
Saskatoon, Saskatchewan S7N 3R8
(306) 562-0572

REGINA

ATROPOS FELLOWSHIP SOCIETY/ODYSSEY CLUB
c/o Regina, Saskatchewan S4P 3H1
(306) 522-7374

CALGARY

GAY INFORMATION AND RESOURCES
c/o 1124 8th Ave S.E.
Calgary, Alberta

EDMONTON

CLUB 70
10242 - 166th St
Edmonton, Alberta
(403) 423-5051

EQUALITY
8225 - 109 St
Edmonton, Alberta
(403) 433-8160

VANCOUVER

LESBIAN CAUCUS OF THE BC FEDERATION OF WOMEN
P.O. Box 4294
Vancouver, BC

GAY ALLIANCE TOWARD EQUALITY
P.O. Box 1463, Stn A
Vancouver, BC
(604) 255-7620

GAY PEOPLE OF SIMON FRASER
c/o Student Society
Simon Fraser University
Burnaby, BC
(604) 291-3270

GAY PEOPLE OF UBC
Box 9, Student Union Bldg
Capitol Hill
Vancouver, BC V6T 1W5

SOCIETY FOR EDUCATION, RESEARCH AND COUNSELLING
HOMOSEXUALITY (SEARCH)
Rm 40903, Bental Centre
Vancouver, BC V7X 1A3

SEARCH COMMUNITY Services
301-1367 Richards Street,
Vancouver, BC
(604) 689-1039 or 689-1119

VICTORIA

VICTORIA WOMEN'S CENTRE
562 Pandora St
Victoria, BC
(604) 385-3843

NATIONAL GAY ARCHIVES

CANADIAN GAY RECORDS
Box 7269, Stn A
Toronto, Ontario M5W 1X9
(416) 961-9389

COALITION FOR GAY RIGHTS IN ONTARIO
193 Carlton St
Toronto, Ontario M5A 2K7
(416) 961-9389

COMMITTEE TO DEFEND JOHN CAMERON
Box 7269, Stn A
Toronto, Ontario M5W 1X9

HOMOSEXUAL GAY RIGHTS COALITION/NATIONALE pour les DROITS DES HOMOSEXUELS (NGRC/CNDH)
CP 2919, Succursale D
Ottawa, Canada K1P 5W5
(613) 233-0152

PUBLICATIONS

THE BODY POLITIC
Box 7269, Stn A
Toronto, Ontario M5W 1X9
Sub: \$2.50/6 issues

GAY TIDE
PO Box 1463, Stn A
Vancouver, BC
Sub: \$3/10 issues

GAY RISING
Box 124, Stn V
Toronto, Ontario M5W 1X9
Sub: \$2/10 issues

LONG TIME COMING
Lesbian-Feminist newspaper
Box 128, Stn. G
Montreal, Quebec
Sub: \$5/yr

PEDESTAL
Lesbian-Feminist newspaper
65-54 Inverness
Vancouver, BC
Sub: \$3/yr

Long Time Coming
Lesbian-Feminist newspaper
Box 128, Stn. G
Montreal, Quebec
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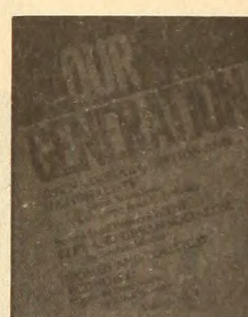
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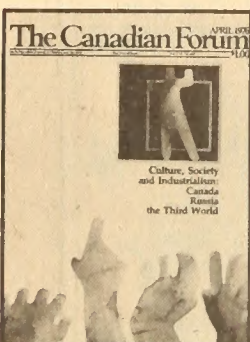
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